The Churchman.

VOLUME XVIII. NO. 26. "The Church of the Living God, the Pillar and Ground of the Truth." WHOLE NUMBER, 1000.

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DAILY SERVICE.

"And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart."—*Acts*, ii. 46.

PUBLIC WORSHIP is celebrated, every Week-day, in this city as follows—

TRINITY CHURCH	At 9 A. M., and 3 P. M.
ALL SAINTS' CHURCH	" 6 "
ST. LUKE'S CHURCH	" 7 A. M.

Holy Communion administered every Sunday, at 7 A. M., except the 2d Sunday in the month, at usual time; and Evening Service on Friday, at 6 P. M.

ST. CLEMENT'S CHURCH	" 8 A. M.
CALVARY CHURCH	" 8 " and 6 P. M.
CHURCH OF THE ANNUNCIATION	" 8 " and 6 "
CHURCH OF THE CRUCIFIXION	" 8 "
CHURCH OF THE HOLY COMMUNION	" 6 " and 6 "

Saints' Days, a second Service, Lecture and Offertory at 9 A. M.

Calendar for August.

24. St. Bartholomew the Apostle.
27. Tenth Sunday after Trinity.

SEPTEMBER.

3. Eleventh Sunday after Trinity.
10. Twelfth Sunday after Trinity.
17. Thirteenth Sunday after Trinity.
20. Ember Day.
21. St. Matthew the Apostle.
22. Ember Day.
23. Ember Day.
24. Fourteenth Sunday after Trinity.
29. St. Michael and All Angels.

Poetry.

For the Churchman.

MR. EDITOR: Perhaps the fragrance of an *exotic* may be grateful to some of your readers. Will you, then, allow this flower, from the garden of Elizabeth Barrett, to be transplanted into your poet's plot? X. X. X.

COWPER'S GRAVE.

It is a place where poets crowned
May feel the heart's decaying;
It is a place where happy saints
May weep amid their praying:
Yet, let the grief and humbleness
As low as silence languish;
Earth surely now may give her calm
To whom she gave her anguish.

O Poets! from a maniac's tongue
Was poured the deathless singing—
O Christians! at your Cross of Hope
A hopeless hand was clinging—
O Men! this man, in brotherhood,
Your weary paths beguiling,
Groaned inly, while he taught you peace,
And died while ye were smiling.

And now, (what time ye all may read
Through dimming tears his story,—
How discord on the music fell,
And darkness on the glory;
And how, when one by one, sweet sounds
And wandering lights departed,
He wore no less a loving face,
Because so broken-hearted,)—

He shall be strong to sanctify
The poet's high vocation;
And bow the meekest christian down
In meeker adoration;
Nor ever shall he be in praise
By wise or good forsaken,
Named softly, as the household name
Of one whom God has taken.

With sadness that is calm, not gloom,
I learn to think upon him:
With meekness, that is gratefulness,
On God whose Heaven hath won him:
Who suffered once the madness-cloud
Toward His love to blind him;
But gently led the blind along
Where breath and birth could find him.

And wrought within his shattered brain
Such quick poetic senses,
As hills have language for, and stars
Harmonious influences.
The pulse of dew upon the grass
His own did calmly number;
And silent shadows from the trees
Fell o'er him like a slumber.

The very world, by God's constraint,
From falsehood's chill removing—
Its women and its men became,
Beside him, true and loving.
And timid hares were drawn from woods
To share his home caresses,
Up-looking to his human eyes
With sylvan tendernesses.

But while in blindness he remained,—
Unconscious of the guiding,
And things provided came, without
The sweet sense of providing,—
He testified this solemn truth:
Though frenzy desolated—
Nor man nor nature satisfy,
When only God created.

Like a sick child, that knoweth not
His mother while she blesses,
And droppeth on his burning brow
The coolness of her kisses;
That turns his fevered eyes around:
"My mother—where's my mother?"
As if such tender words and looks
Could come from any other!

The fever gone—with leaps of heart
He sees her bending o'er him,
Her face all pale from watchful love—
The unwearied love she bore him.
Thus woke the poet from the dream
His life's long fever gave him,
Beneath these deep pathetic eyes
Which closed in death to save him.

Thus—O not thus! No type of earth
Could image that awaking;
Wherein he scarcely heard the chant
Of seraphs round him breaking,
Or felt the new immortal throb
Of soul from body parted:
But felt *those eyes alone*, and knew
My Saviour—*not* deserted.

Deserted! who hath dream'd that when
The Cross in darkness rested,
Upon the victim's hidden face,
No love was manifested?
What frantic hands outstretched have e'er
The atoning drops averted?
What tears have washed them from the soul,
That one should be deserted?

Deserted! God could separate
From His own essence rather;
And Adam's sin have swept between
The righteous Son and Father!
Yea! once Immanuel's orphan'd cry
His universe hath shaken—
It went up, single, echoless,
My God! I am forsaken!

It went up from the Holy lips,
Amid a lost creation—
That of the lost no son should use
These words of desolation;
That earth's worst frenzies, marring hopes,
Should mar not hope's fruition;
And I on Cowper's grave should see
His rapture in a vision.

Selected Matter.

BISHOP OF EXETER'S CHARGE.

ADDITIONAL MATTER.

His Lordship delivered his Charge, making the following additions to the document as delivered at Exeter, and which we recently published in our paper:—

Speaking of the attack on the Book of Common Prayer which had been made, in the avowed intention of introducing into the House of Commons a clause making "the Thirty-nine Articles the sole test of Heresy, or false or unsound doctrine, on any points treated of therein;" his Lordship, that he might not be supposed to be sounding an alarm in vain, called attention to a work entitled "The Layman's Prayer Book," and which professed to differ so very little from the Prayer Book published by authority as not to be unfit for ordinary use in Churches, while it was so framed as to avoid "Popish error." By Popish error, he need hardly say, was here meant Catholic Truth,—as on several other articles, so especially on Spiritual Regeneration in Baptism, and on the spiritual authority of our Church. This Book, it was said, was for the purpose of saving us from Popish error, not only in our Liturgy, but in our Catechism, Ordinances, and Articles, especially the 25th and 27th Articles were subjected to a process of purification. The book so expurgated, was put forth to be used in Churches, by persons who professed to join in our worship—nay, to participate with us in our holiest mysteries, while they held this lie to God in their hands, whispering it in their lips, and cherishing it in their hearts. That hypocrisy and fanatical treachery had furnished themselves with such a manual—that the spirit of Puritanism had already ventured to tell its adherents that the Prayer Book must be altered, and that, too, by laymen (he would cite the very words of the preface) because the Clergy were all pledged to support the Prayer Book already in use, and for various reasons could not help this undertaking;—all this gave an idea of the importance and significance of the legislative project to which he had referred. For if the House of Commons, comprising, as it did, persons who disdained to bear the trammels of any religious creed whatever, should be prevailed upon to rob our Prayer Book of its inherent authority as a witness of the Church's faith, it could hardly be supposed that the same House would refuse its consent, at the instance of the same party, to corrupt the book itself, and to force it to bear testimony to the heresies of its bitterest opponents. But, at present, he would not look beyond the measure with which they had immediately to deal.

The next point on which his Lordship made an important addition, was while enforcing the rule—that whenever the Church speaks plainly in one of her authoritative documents, and less plainly in another, the manifest construction of the former must overrule every proposed interpretation of the latter. The reasonableness, or rather the absolute necessity, of acting on this rule, his Lordship added, was singularly manifested in the instance of Confirmation. He need not say that this holy rite had been always most highly regarded by our Church,—that it is, and ever hath been, either in the act or the desire of it, held indispensable in every one who sought to be admitted to the Lord's Supper,—that it was so holden at the very time when the Articles were framed and imposed, and by the very men who framed and imposed them.

Indeed, their sense of the importance of Confirmation was further testified by the Rubric in the Second Book of Edward the VI., stating the reasons for which it was administered, and which were expressed in these very remarkable words:—"Confirmation is ministered to them that be baptized, that, by the imposition of hands and prayer, they may receive strength and defence against all temptations to sin, and assaults of the world and the devil." Therefore, of the real and uniform doctrine of our Church concerning the great benefit of Confirmation, there could not be any doubt whatever. Yet, if the Articles, as was threatened, were to be the sole test and standard of doctrine on all points treated of in them, every person would be at liberty to do lawfully what by some was already done unlawfully, viz.:—to rail at Confirmation, in the favorite phrase of modern Puritanism, as a Popish figment, and every one would be taught to say of it, not only that it hath not "like nature of sacraments with Baptism and the Lord's Supper, but that it hath grown "of the corrupt following of the Apostles." But this, let it be remarked, was all that the Articles said of Confirmation—as if it was to be placed on a level with Extreme Unction. So that the Articles, taken by themselves, expressly, in what was called precise dogmatic teaching, condemned both the practice and teaching of the whole Catholic Church of Christ, from the age of the Apostles to the present time, our own Church included. To reconcile the Articles with Catholic truth, and to make them to be not manifestly schismatical, it was necessary to consider their teaching in this important instance, as not only not precise and accurate, but as so far loose and indefinite, as to need to be construed by the clear and plain, though not dogmatic, teaching of the Prayer Book. With the prayer Book as an interpreter they discovered at once what they looked for in vain in the Articles themselves, and thus they had no scruple or difficulty in subscribing the Articles, which else to any honest man were impossible. So necessary as well as true was the principle stated by Laud in his Conference with a Jesuit. And Jesuits, by the by, had, from the first, had much in common with Puritans. "The Jesuists," said Laud, "want to enclose me too much; for I do not say that the Articles are the only Church of England doctrine. The Church is not so narrow. She has neither purposed to exclude anything which she acknowledges to be hers; nor does she willingly admit any crossing of her public declarations."

His Lordship, after contrasting the conduct of the Nonconformists who sacrificed their Benefices rather than declare their assent and consent to the contents of the Book of Common Prayer, with that of those persons in the present day, who except to the Book of Common Prayer, yet continue in the Church, said he might be permitted to add that, during his Visitation, one of our own Clergy had acted in the same honest way as those Nonconformists to whom he referred. The Clergyman of whom he spoke was a Deacon, and having doubts on the doctrine of Spiritual Regeneration in Baptism, had felt bound in duty (as indeed he was) not to offer himself in ordination as a Priest until his mind should be satisfied on that point. —His Lordship went on to say that he had that day received a book, written by a Clergyman who was equally honest, and who (almost a solitary instance in these times) testified his honesty in the manner in which it was testified by the Puritan Ministers of Charles the 2nd's time,—even by giving up the position he held in the Church. In this book that Clergyman mentioned this remarkable fact:—

There was an annual Clerical meeting held at the Rev. Daniel Wilson's at *Islington*, on the 5th of January, 1842. Archdeacon Hoare was in the chair, and there were nearly 100 Clergymen present. The subject for discussion being the Baptismal Service, and the doctrine of Regeneration as connected with that rite, several speakers stated their opinions. The four Clergymen who spoke had each received some weeks' notice of the meeting; and their declarations, therefore, were well digested statements prepared for the occasion. Yet the result was, that on that appointed day, *they all differed* as to the mode in which they were to reconcile their own notions to the doctrines of the Church. Now, we know, said his Lordship, that Truth is one and uniform; while error is multifarious, and will always be found to differ in different persons.

Communications.

For the Churchman.

The world has never been without a revelation from God touching His nature, attributes, and acts, and men's duty to Him, to one another, and to themselves as moral and responsible beings. Nevertheless the world had been in existence between two and three thousand years before "The Holy Bible" began to be written; and the writing of that volume occupied different periods of time for some fifteen hundred years. Ever since the world began, however, God's Church has been in existence, and His revelations committed to it—this having been done, before the Bible was commenced, and until its completion, by audible and visible manifestations of Himself, especially during His mysterious dwelling among us in the flesh, by the ministry of angels, and through men who were thereto specially inspired and commissioned by the Holy Ghost. Such is the construction of the Bible, that it contains no regular digest or summary of the things which it requires to be believed and to be done. These are interspersed throughout the volume; and besides being given in formal precepts, are often blended with allegory, with history, with personal narrative, with prophecy, with poetic effusions, or with devotional exercises. This teaches us that full and sufficient as the Scriptures are, serious thought and diligent study are necessary in order to draw from them the instructions they contain. As they were not revealed in the various languages of the earth, and have not been renewed as changes in language have taken place, the greater part of mankind have always depended upon human aids, in translations, for a proper knowledge and understanding of the Bible. In order also that this effect may be truly enjoyed, much illustration is to be drawn from a knowledge of places, customs, laws, &c., to which references were made, and from which figurative allusions were drawn, where and when the several parts were written. And as each portion was committed to a Church already existing and in operation under divine authority, it must be a very essential aid to a right interpretation of Scripture, to ascertain, if we can, how its precepts, and other intimations of God's will, were received and understood by the Church, when the inspired men who were the agents in imparting them, and those immediately taught by them, were present with her, to see that they were "truly received and truly followed."

It is obvious, however, that every member of the Church cannot be expected to make all these investigations and inquiries for himself. In religion, as in every thing else connected with the formation of human character, and the discharge of human duty, God has been pleased to make some men more or less dependent on others. Scarcely a single department can be mentioned in which the thinking and laboring of some are not absolutely necessary for the welfare of others. The primary incorporation of this principle with the divine proceedings and dispensations, is seen in the *Church*, the ministrations of whose priesthood have been, in all ages, means not only for conveying the supernatural grace of God, but also to direct aright, on sacred subjects, man's ordinary intellectual and moral powers. When Moses had completed his portion of the Bible, which comprised the whole of what is emphatically styled The Law, he declared of Levi, the sacerdotal tribe, "They shall teach Jacob Thy judgments, and Israel Thy law."* When Malachi was about closing the prophetic department of the Old Testament, God, through Him, with fearful denunciations of wrath against the unholy and unfaithful priesthood of His Church, and showing the extent of their guilt by contrasting it with the sacred and momentous functions to which they were set apart, thus refers to one of the most important of those functions:—"The Priests lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of Hosts."† As it was under the Law and the Prophets, so is it under the Christian dispensation:—"Obey them that have the rule over you—that guide you," [*Margin*]—"and submit yourselves; for they watch for your souls, as they that must give account."‡

The Holy Ghost, then, is as much the Author of the teaching and guiding commission of the ministry of the Church, as of the written Word which is the Heaven-appointed rule whereby the people of God are to be taught and guided. Bible religion cannot exist in its integrity and purity, where the divinely commissioned ministry, and its proper functions and services, are wanting.

The guiding and teaching thus provided are ordered by God's word to be extended in two ways—by the individual labors of the Bishops and Pastors of the Church; and by their joint or conciliar action.

On the sound admitted principle of the value—as rules of right judgment—of the first authoritative interpretation, understanding, and application of ancient laws, appointments, and documents, wise and good men have, ever since the first ages of the Gospel, seen, and admitted, and urged as of the highest practical importance, the duty of inquiring for the old paths of evangelical faith and piety, which were trod by the first Christians, and enlightened by the godly instructions of the primitive Catholic fathers and councils. To this test were brought the heresies which disturbed the early Church, and she was thus successfully maintained and defended in her character and prerogatives as Christ's spouse, and agent for bringing up His children in the nurture and admonition of the Lord; and His chosen instrument for gaining the heathen for His inheritance, and the utmost parts of the earth for His possession. This was the appeal whereby the encroachments of the Papacy were resisted by sound Catholics; and whereby, even when those encroachments, pushed forward by priestly ambition, aided by the policy of worldly powers, and facilitated by the increasing ignorance and debasement of the people, were subtly creeping, or boldly striding, towards the plenitude of power; and when this power was exercised with a rod of iron; men, holy and humble of heart, but wise and learned of head, still cherished, and as opportunity afforded, bore noble witness to, the religion of Christ and His apostles. This is the appeal whereby the oriental Churches, now becoming dear to us in their depression, have ever kept themselves aloof from acknowledging that antichristian papal supremacy, which, till it yield to the Gospel, must render hopeless the effectual removal from those who maintain it, of error, ignorance, pride, and prejudice. This was the appeal whereby England's Catholic reformers rescued their Church from foreign domination, and wiped from it the grievous stains which had soiled, and expelled the foul ingredients that had corrupted, her faith and practice. This was the appeal whereby the true sons of that Church defended her from that opposite foreign influence, which sought to enlist her in the anti-Christian work of establishing a new Church, instead of maintaining her identity with that which is One, Holy, Catholic, and Apostolic, and as such returning to primitive purity, and to true allegiance to her Lord. When, for a time, this influence prevailed, "another Gospel" than that of Christ in its purity and integrity spread throughout her fair domain, and she was given to corruption, to expulsion, and to desolation, it was in this recurrence to "Holy Scripture and ancient authors," to the Gospel as settled in the Church by Christ and His apostles, that means were found for winning back her allegiance to that Gospel. This furnished the armor whereby such divines as Leslie, and Horne, and Jones, and Parkhurst, and Daubeny, and such laymen as Nelson and Stevens, (God now grant to the Church many such, for they are greatly needed!) fought the good fight of faith and truth against Popery on the one hand, and Protestant rationalism, disorder, and fanaticism, on the other. Strong in the strength of this true Gospel principle, our own Johnson, and Chandler, and Seabury, and Leaming, and Bowden, and Hobart, and Ravenscroft, consecrated their holy efforts to the guarding of this section of the Lord's family against the pernicious influences of the heresies, the schisms, and the consequent infidelity around it. This reference to the primitive Church furnished our long loved and honored White with irrefragable arguments, as for other valuable ends, so especially to prove that Baptismal Regeneration is one of the principles of the doctrine of Christ; and that as neither the papal nor the Calvinistic system was known to that Church, so can neither belong to the Gospel.* When, a few years since, the then prevalent state and condition of the Church of England created in the minds of some of the most serious and true-hearted of her sons, the startling but deep and solemn conviction, that there were throughout her character, her ministrations, and her operations, mournful evidences of defection from evangelical fidelity, from spirituality, from zeal, from devotion, and from due adherence to her sacramental renunciation of the world, the flesh, and the devil, it was a looking back, as the true pattern, to the days of primitive Gospel purity, which gave rise to the great stirring up of principles that has been well termed the *Catholic movement* of the present day; whose effects are so generally and powerfully, though so variously, experienced. True: the movement—like great movements generally, whence, in the order of Divine Providence, important and valuable results proceed—a truth in nothing more clearly and instructively illustrated than in "*The Reformation*:"—the movement has proved too powerful for some minds. Not clear and strong enough in the knowledge and principles of the very Gospel in whose cause they honestly engaged, agitation in its behalf has thrown them off the true balance. Thus, as once Whitfield, and Wesley, and Rowland Hill, so more recently Newman, and Ward, and Faber, have yielded to the tempter, in that species of his artifices which may be termed his assuming the form of an angel of light, and proved recreant to the obligations of their Catholic baptism, and their Catholic orders. "Nevertheless the foundation of God standeth sure:" He will prove true; whatever may be the case with man. The Christian will not think the less of the evangelical system, because men have had their judgments concerning it perverted by their weaknesses and prejudices, perhaps their vanity and unchristian self-reliance. As he would prove true to his Master, and to the interests of his own soul; as he would enjoy the Gospel in its integrity and purity; as he would have a secure platform, whereon all honest and sincere minds may keep the one faith of the Gospel whole and undefiled, in unity of spirit, in the bond of peace, and in true righteousness of life; he will diligently seek to know what was the faith, and of what sort the piety, of the Church, when Christ's personal instructions and those of His apostles, were still remembered in it; when its organization and ministrations were those which they had established; and when it was made the depository of the New Testament of our Lord and Saviour Jesus Christ. This knowledge, he is full well aware, will be a very sure guide to a right understanding of many parts of that precious volume, which, without the means thus mercifully provided, could hardly be satisfactorily understood.

B. T. O.

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* Deuteronomy xxxiii. 10.
† Malachi ii. 7.
‡ Hebrews xiii. 17.

* The bearing of the argument from primitive antiquity against the papal system, is admirably shown by the present Bishop of Maryland in the learned and excellent notes to his edition of The Commonitory of Vincent of Lerins; which, it is believed, is the first edition of an entire work of any of the fathers, ever published in this country in the original language.

For the Churchman.

TYPES AND SHADOWS.

Mr. Editor,—A principle of universal application is stated by St. Paul, when he calls parts of the Mosaic economy "types and shadows of good things to come," and "patterns of things in the heavens." What is meant is, that whatever comes after Christ, in time and eternity, is foretold either in prophetic word, or typical person or action, or typical thing. In this sense all the literal fulfilments of prophecy, before Christ came, are as really typical as anything else; and that in the sense of this large comprehensiveness, there was no fulfilment of anything written, or written about, in the Old Testament. Thus the predicted downfall of the literal Babylon was itself a prediction of the downfall of the mystical Babylon of the New Testament. This scheme would make it that the fulfilment of prophecy began with the Incarnation, which was before John the Baptist began his mission.

But we must not, by any means, confine the types to those given by Moses under the law. The typical and prospective principle commenced its operation at a very early date, even with the creation. The Spirit of God moving upon the original choas, to the end of reducing it to an orderly COSMOS, was typical of the work of the same Spirit in reducing the elements of the human chaos into the goodly order of "the world to come." Adam was made "a type of Him that was to come," as the new Head of our race. Eve has been regarded as a type of the Church, "the mother of us all;" as is seen in her name, which in Scripture is said to have been given because she was "the mother of all living." (Gen. iii, 20.) She was the wife of the first man, as the Church is the wife of the second. They both being typical persons, it is easy to extend the typical character to the place where God put them. He "planted a garden eastward in Eden, and there He put the man." To this Ezekiel refers, in his prophecy upon Tyrus, saying, "Thou hast been in Eden, the garden of God." But the terms of that wonderful prophecy *require* that the anti-type to "the King of Tyrus," or the one prophesied of, should be a large partaker in the privileges of the Gospel; for the things said of him can be predicated of no mere Pagan, who cannot be "upon the mountain of God," nor "walk up and down in the midst of the stones of fire." Indeed, I see not how there could be a literal "King of Tyrus," to whom this prophecy could have a literal application in all its parts.

It is certain that the temptation and fall took place in the garden, to which the devil as certainly had access: and here seems to have been the commencement of that "war *in* Heaven," which can have no theatre except in "the Church of Christ militant here on earth," and whose glorious consummation is effected at the coming of the Lord "with ten thousand of his saints." Then the head of the serpent is bruised and crushed forever in the casting down of all his power, and the consequent deliverance of the "groaning creation," which longs and travails in pain for "the manifestation and glorious liberty of the sons of God." Nay, the fall itself is typical; and if so, its anti-typical theatre must be in the Church. This is strongly indicated by the premises. There are many and ample proofs in the New Testament of "falling away" in the Church during the lifetime of the Apostles, which shows the warfare of Satan to be *in* the Church as well as against it, and by means of the Woman who is placed there with the Man to dress it and keep it. For the idea of the Church *without Christ in it* is horrible impiety. And as the fall in one case was visited by expulsion from the garden, to till the ground yielding briers and thorns; so in the other we can see nothing less than the loss of privileges and means of discerning Satan, and resisting his power, during the most inefficient culture of man's original fallen nature, from which the Church is taken. Truly has it yielded "thorns and briers" to the ceaseless labor of the good Husbandman, who tells us He did in it all that could be done in it to make it fruitful, (Isa. v, 4.) The "falling away" in the Church is consummated in the production of the Man of Sin, and the finishing of the "mystery of iniquity," the beginning of the working of which St. Paul saw. (See chapters 1 and 2 of 2d Thessalonians.) The "war in heaven" is carried on by Satan, through the agency of the *tares* which God permits him to sow in the Church while it is in the world; for "the field" is the world.

But how is our Lord implicated in the "falling away" of the Church? Does this involve His "falling away" with her? It certainly does in some sense, though by no means in all senses. "Adam was not deceived; but the woman, being in transgression, fell." But Adam also partook of the fall. And so our Lord partook in the "falling away" of the Church by being one of it. Adam and Eve were joined together before the fall, and the Church was "espoused to one husband," before her "falling away." "In all her affliction He is afflicted," because of this His present and most intimate oneness with the Church, bearing with her treachery and unfaithfulness as one who labors to reclaim her from lewdness, because "He hateth putting away," (Mal. ii, 16). He has generously suffered in all our sufferings without flinching, even though they came by the smarting of his own rod upon us. He hath submitted to be cold, and hungry, and naked, and a prisoner, on our account; as an outcast from His own house; denied by us as if "a stranger unto his brethren, and an alien unto his mother's children, (Psalms lxix, 8). So He has borne all our evil "manners in the wilderness,' confessing all our sins as if they were personally His own, as may be seen in all the Psalms. For it must be confessed that our Lord, as our High Priest, touched with the feeling of our infirmities, must always have been greatly affected by all the wickedness He has seen in Christendom; not "hiding Himself from his own flesh," but constantly standing before God, and pleading for the unfruitful cumberer of the ground, (Luke xiii, 7).

But here comes up another type. If the garden in Eden, and the transactions in it, were thus typical, the "river that went out of Eden to water the garden, and from thence was parted and became into *four heads*," must be typical also, and have an anti-typical fulfilment in the Church. It must typify "the river of God," as the other typifies "the garden of God."—"The river of God" can mean nothing but the Procession of Holy Ghost from the Father and the Son, to water the Church with "living water,"—the Church which receives the early and the latter rain. But the becoming of this into "four heads" can be found only in the cherubim of glory seen by Ezekiel and St. John, with their "four faces." Ezekiel says that "whithersoever the Spirit was to go, thither went the four." He went with the four, all joined together in one; and being with them, He was in them, making the four one, and by them doing one work, which was fourfold, even as the one river became fourfold in its passage. But "the goings of God are in the sanctuary, (Psa. lxviii, 24,) and his sanctuary is the Church, his house, his temple, the pillar and ground of the truth, that heavenly city of which such glorious things are spoken as yet to be seen in her. But when the Lord first shed down the Spirit, preparing for his goings in his sanctuary, the river was divided and came into manifestation in the fourfold form of the one ministry in apostles, prophets, evangelists, pastors; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, and bringing it into the fullness of the perfection of the stature of Christ, so that nothing should be wanting to this "perfection of beauty."

As to the explanation of the type of the four literal rivers, &c., I shall condense it chiefly from one given by the Rev. John Hooper, our English divine, in his book on the Apocalypse, published in 1846.

1. Pison, compassing the whole land of Havilah, where there is gold, bdellium, and the onyx stone. Pison signifiies *extension* or *opening of the mouth*. So the ministry of Apostles is one of extension throughout the Church; as saith St. Paul, "O ye Corinthians, our mouth is open unto you; our heart is enlarged." Bdellium signifies a precious stone, ("pearl or crystal,") as God's children are "lively stones," and precious jewels, which He will make up in the Day of Christ, (Mat. iii, 17.) The onyx stone signifies rule. One was set on the shoulder of Aaron; and "the government shall be upon the shoulder" of our Lord. God set in the Church, Apostles first, in the chief place of rule, and all rule in the Church flows from them. Theirs was over "the whole land of Havilah," the entire Church, which contains all abundance of good things. Amber, beryl, crystal, and sapphire, were seen in Ezekiel's vision. Every precious stone is the covering of Tyrus; and the twelve foundations of the New Jerusalem are adorned with all manner of precious stones, as a bride is adorned with jewels for her husband. Gold, the produce of the land of Havilah, is a symbol of truth, of which the Church is the pillar and ground; and the golden girdle is for girding the loins about with truth. The cherubims and mercy-seat were beaten out of one piece of it, (the Church is the mercy-seat of God,) and the ark, the golden altar, and the boards of the tabernacle, were all "overlaid" with it. *But this was all typical to us.*

2. Gihon signifies *valley of grace; also breast*, and *impetuous*, as if filled with the divine afflatus; as in Job: "I am full of matter; the Spirit within me constraineth me." Compassing the whole land of Ethiopia; going to all the children of darkness. "Ye may all prophesy."

3. Hiddekel, a *sharp voice*, or *sound;* the evangelist lifting up his voice like a trumpet, and preaching repentance—going toward the east of Assyria; going into all the world. The Assyrian is a type of all who fight against God; and their power must be broken, (Isa. x, 27.)

4. Euphrates signifies that which maketh fruitful, or is growing. This is one leading feature of the pastoral office, even to watch over, nourish, and edify the flock of Christ. So the river going out to water the garden, and parting into four heads for that end, typifies the fourfold ministry arising out of the one gift of the Holy Ghost, for the one, though manifold "work of the ministry," in perfecting the New Jerusalem, which, in due time, shall be seen in all its glory.

I must close this communication with one remark, which is this: How much more large and extensive an idea arises in the mind, from the contemplation of these few words, than any we can have of a mere garden! It better suits the idea of the whole world filled with the abundance of precious things: "blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb; the blessings of thy Father have prevailed above the blessings of thy progenitors, unto the utmost bound of the everlasting hills; they shall be on the head of Joseph, and on the crown of Him that was separated from his brethren;" even upon Him who was made a curse for our redemption.

How wonderful are the ways of God! His wisdom how past finding out! How shall we compare them with the puny conceptions of man! CATHOLICUS.

For the Churchman.

THE SPOTTISWOODIAN LINE OF SCOTCH BISHOPS.

NO. II.

Rev. and Dear Mr. Editor.—It would appear, at first sight, that the above line of Chief Pastors had become wholly extinct, if we judge from what took place in unhappy Scotland. After the restoration of Charles II. it was necessary to obtain the Apostolical Succession anew, in order that the Church might be restored to its integrity, inasmuch as Bishop Sydsuf was the only survivor of the Scotch hierarchy. Mr. James Sharp was consecrated Archbishop of St. Andrews, and Messrs. Fairfoul, Hamilton, and Leighton, for the sees of Glasgow, Galloway, and Dumblane, respectively, on the 15th December, 1661, in Westminster Abbey, by the Bishop of London and others; and this line was wholly unconnected with the former, coming as it did anew from England. But though the line of Archbishop Spottiswood became extinct in Scotland, it still is extant in Ireland and, it may be said, in England also.

As I stated in my previous communication, Bishop John Leslie, of the Isles, was translated to Raphoe, in Ireland, in 1633, and after the Restoration was translated to Clogher, in testimonial of his high standing for piety, learning, and loyalty. In consequence of the disorders in Church and State during the Commonwealth, the number of the Bishops of the Church of Ireland was, in 1660, reduced to eight. Measures were immediately taken to supply two vacant sees; Bishop Bramhall, of Derry, was made Metropolitan of Armagh; and on the 27th of January, 1661, he, assisted by Bishop Leslie, of Raphoe, Griffith Williams, Bishop of Ossory, and Robert Maxwell, Bishop of Kilmore, consecrated two Archbishops (Dublin and Tuam), and ten Bishops in St. Patrick's Cathedral, Dublin. From these prelates, or some of them, the present Bishops of the Church of Ireland derive their consecration, and thus may claim, in part, a descent from the Spottiswoodian line.

Again, on the 2d May 1644, Archbishop Ussher, assisted by Bishop Henry Leslie, of Down and Connor, afterward translated to Meath, 1660, and JOHN MAXWELL, Bishop of Killala, and previously Bishop of *Ross*, (No. 24,) consecrated, at Oxford, William Bailly, D.D., for Clonfert. Bishop Bailly was one of the consecrators of Bishop Thomas Bayley, D.D. for Killala, on Trinity Sunday, 5th of June, 1664. The other consecrators were Archbishop Pullen, of Tuam, and Bishop Parker, of Elphin, who were among those consecrated as above mentioned by *Bishop Leslie*. Bishop Thomas Bayley, as well as the other prelates, took part in subsequent consecrations, and thus some of the Irish Bishops may trace their descent through Archbishop *Maxwell*, as well as through Bishop *Leslie*, from Archbishop Spottiswood.

I now come to the English line. On the 20th March, 1664, Archbishop Boyle, of Dublin, Bishop Leslie, of Clogher, Robert Price, of Ferns, and Edward Synge, of Cork, consecrated William Fuller, L. L. D., to the see of Limerick. Archbishop Boyle, and Bishop Price and Synge, were among those consecrated by Bishop *Leslie*, on the 27th January, 1661. Bishop Fuller was translated to Lincoln, in England, in 1667, and thus brought the succession from Spottiswood to that country, and took a part in several consecrations for English sees. He was one of the consecrators of Bishop Sparrow, of Exeter, afterward translated to Norwich; and Bishop Sparrow was one of those who united in the consecration of Bishops Gunning of Ely, and Lamplugh of Exeter, who was afterward made Archbishop of York. Bishop Gunning was one of the consecrators of Henry Compton, Bishop of London. Archbishop Sancroft was consecrated January 27, 1776, by the Bishop of London, assisted by five other Bishops, among whom were the Bishops Gunning and Lamplugh, and thus could claim in part his spiritual descent from the old Scottish line of Bishops. This most venerable Prelate presided at fifteen consecrations, as appears from Percival's list, until the Revolution in 1688, and was assisted at all, more or less, by Bishops who derived their descent, in part, from Bishop Fuller's; and from those thus consecrated by him, the present bench of English Bishops proceed.

Hence, we may argue, that the Spottiswoodian line is not extinct, even in Scotland, having been continued through the non-juring Bishop George Hickes, consecrated February 24, 1693, by the State; deprived Bishops Thomas White, of Peterborough, William Lloyd, of Llandaff, and Francis Turner, of Rochester; all these could trace their descent to Bishop Fuller, of Lincoln. Bishop Hickes was one of the consecrators of Bishop Gadderar, of Aberdeen, and from him, who was one of the consecrators of Bishop Rattray, as is well known, the present bench of Scotch Bishops descend. This I had occasion to consider some months since, when refuting the reasoning of a self-complacent sage, in the Protestant Churchman, who undertook to demolish the whole Church of Scotland at one blow. The consideration of these facts shows us how deeply rooted is the doctrine of the Apostolical Succession, and how difficult it is to exterminate a line of Bishops once validly commenced. The wise rule of the early Church, which demanded that *two* or *three* Bishops should take part in each consecration of one of that order, was a powerful safeguard to the purity of the succession; and the strictness with which the rule has ever been enforced, except in some very extraordinary cases, enables the true Churchman to rest with unshaken confidence in the validity of the orders of the present chief Pastors of Christ's flock, in this country, and elsewhere, and to remain unmoved by the opposition that is made to it.

It is, however, much to be lamented, that the first line of Scotch Bishops was not continued after the Restoration. It might readily have been done. Bishops *Sydsuf* and *Leslie* still survived, who had been consecrated directly by Archbishop Spottiswood; and Bishop *Bailly*, of Clonfert, was also living, one of whose consecrators was Bishop *Maxwell*, also of the same line. The continuation of the line in this manner would have been a most powerful testimony against the wickedness of the Covenanters, and would have taken from those Amalekites much occasion of boasting. It must also appear strange, that the Scottish prelates did not continue the succession, though in exile. The most probable solution is that the increasing difficulties of Charles I., in England, rendered such a step inexpedient in the eyes of these loyal men; and perhaps it was prohibited by the King himself, as a measure, calculated to produce still greater exasperation on the part of the fanatics. This was trusting to man's view of expediency, not walking by faith; and the result of this worldly and short-sighted policy was the utter destruction of the Church of Scotland for a season; and to it, in a great measure, may we attribute the rank heresies and destructive schisms which now abound in that ill-fated land. Certainly, the plea of *necessity*, which some use to justify the dissenting bodies on the Continent, cannot be advanced by the Scotch Presbyterians. They renounced the spiritual allegiance due to those whom Christ had set over them; they persecuted, imprisoned, and murdered, His divinely-commissioned ambassadors; and set up Pastors of their own, as did "Jeroboam, the son of Nebat, who made Israel to sin."

After a brief gleam of sunshine, during the reign of Charles II., the prospects of the Church of Scotland were darkened, and her inclosures laid waste by the same profane horde, on the occurrence of the revolution of 1688. Had the same timidity and worldly policy prevailed with the godly Bishops, who were then made the victims of Covenanting fury, Scotland had not enjoyed the blessings, nor possessed the semblance, of a Christian Church; but, happily, those who were her chief Pastors abided the storm; and the military forces of William of Orange prevented, by a strong hand, those cruel extremes of Presbyterian rage and Covenanting fanaticism, which the great Rebellion had witnessed. Though sorely persecuted for more than a century, the Church of Scotland was not destroyed; her boughs were lopped, her trunk cut down, and her very roots assailed by her merciless foes, yet, sustained by a spiritual union with her great head, she still retained the principle of life and growth, and remained unimpaired in her vital powers. When persecution ceased, she again put forth her native energies, and flourished in fragrance and beauty. She presented the glorious spectacle of a Church holding undefiled all the verities of the Catholic faith; retaining the decent ceremonies and pious usages of the early Church, which Puritan scrupulousness had banished from the formularies of her English sister; uncontaminated with Latitudinarian errors and Calvinistic leaven; and freed from the grievous incubus of State patronage, and State influence, which has produced such calamitous results in the Church of England. May her present chief rulers follow the example of their illustrious predecessors; hold fast the faith; rightly divide the Word of Truth; drive away all erroneous and uncatholic doctrines and tenets; and unsparingly execute judgment on the schismatic and apostate; that, if possible, they may, by God's grace, return to a better mind. And may those deluded souls who are now aliens from the Church of Christ, and obstinately walk in the soul-destroying paths of schism and heresy—who boast in their iniquity, and glory in their shame—may they, too, be enlightened to discern their duty, and embrace the precious privileges offered only in the Church of the Redeemer, and obey her, whom they ignorantly persecute, and lowly bend before her whom they now revile and blaspheme.

M. N.

For the Churchman.

W. N. Y., Aug. 21, 1848.

Mr. Editor:—The Protestant Churchman must have been left to the boys last week;—they have rummaged the pidgeon-holes of correspondence, and found a musty communication of 1844 or 5, on W. N. Y. Convention,*—touched it up with an editorial about Cambridge;—and thus sent out the funniest hoax that Editorial annals ever will produce. The account of the "discussion about Bishop Onderdonk," is ravishing. What it says about "conclaves of the opposition," &c., of course it ought to know best about; but the effort to stir up "all the laity," to reform "all the clergy," however congenial to the channel chosen for publication, is as hateful and insane as it will prove, and has proved, abortive. Let "Anchor," in the classic phrase of the correspondent, let "Anchor, blow on."

Q.

* The article begins "The Convention met *last week*, at Rochester, you are aware," &c. It was *printed* in New York city, while the Convention was in session at GENEVA

For the Churchman.

SECRET SOCIETIES.

A Reverend and zealous brother appears in defence and commendation of Odd Fellowship, under his own signature, in your columns of the 12th instant; and, as I have a respect for that brother, and a conviction that, in this generation the Lord's ministers, and especially the young and inexperienced, ought to be thoroughly furnished to do the work of their office, I humbly desire for myself, and for my brethren who are not *Odd Fellows*, to learn what great light there may be under the bushel of the Lodges; what excellent gifts in the mysteries of this fellowship, that, if they may not be opened up to the Church without sacrilege, we may at length dive down to embrace them in their darkness, if it may be without sin. My Rev. Brother will excuse my "beaver," which I raise to him in honor, and replace on my head in humility, while learning on a subject connected with the duties of the ministry: and if my words are sharp upon the claims of the secret order, my Rev. Brother will know they are endited in love and in truth; not to wound the Lord's body, but to make a difference between the clean and the unclean, and to strike out a spark of light from the self-involved darkness of a vain-glorious institution.

The world must be allowed its tinsel and feathers; its magnificent promises and empty honors—its pomp, glitter, and parade; and so must secret societies. Were they to make no vain pretensions, they would fail of catching gulls: were they to appear in the nakedness of truth, no mortal would be ravished with their beauty: were they to flourish no gaudy banners, there would fail to be a crowd of gazing admirers: were there not "*Noble Grande*," and "*Most Worshipful Masters*," there would follow neither simpletons nor dupes. The tiny apron, and the broad standard, and the imposing titles, and the pretended mysteries, are all important to Odd Fellowship, and to Freemasonry, and to worldliness. But what has the Church? what have her ministers to do with these pomps and vanities? What have her members to do with the hidden things of darkness, and with occult arts?

Mr. Editor, I find my Rev. Brother taking up the defence of Odd Fellowship on the ground that it accomplishes what the Church habitually leaves undone. This strikes me as forcing a conclusion, which he indignantly denies; and when he explicitly teaches, that men "*in self-defence associated together out of the Church to enjoy the benefit of the Golden Rule*," he certainly makes the one so far a substitute for the other; the Odd Fellows' society for what the Church *ought* to be in respect to the second great commandment of the Gospel! This is not "The Church *vs.* Odd Fellowship," but Odd Fellowship filling up that which in the Church has long been wanting. "For myself," he adds, "I glory in the fact that Odd Fellowship is a mutual-benefit association; and that the *Church is also*, or rather was so instituted, and for a long time so happily acted."

This sounds very hard in Church ears, my Brother. You glory in that which fails in the Church, and revives in Odd Fellowship! The Church in you blushes for shame of her apostacy; and Odd Fellowship triumphs in possession of the lost grace of charity! You say:—"The working of the Church is out of gear," and Odd Fellowship assumes the harness! "Odd Fellowship teaches to love your Brethren as yourself, and requires by accepting a course of action in conformity therewith."

This shows that the practical working of Odd Fellowship, under the second table of the law, is, in the judgment of my Rev. Brother, preferable to the working of the Church; and in respect to the working of a machine in gear, and to one out of gear, benevolent hearts might, and justly ought, to prefer (as we see the multitudes do,) communion with the secret Lodges, to communion with the existing Churches. However innocent this sentiment may appear to the world, it appears strange and monstrous in a minister of the Church. It tempts the humble follower of Jesus to go out of the open door of the Church, into the secret door of the Odd Fellow's Society, to learn, and to have practically enforced, the duty of doing to others as you would have them do to you! Weighed in the balance of holy charity to man, the Rev. Brother himself holding the beam, the Church flies up in the air, and Odd Fellowship comes down like Jupiter's nod, with a weight that shakes the solid ground.

Hail, Odd Fellowship! Euphonious name of selfish love! Odd Fellowship, that in these last times has appeared secretly to supply publicly the lost charity of the Church! Odd Fellowship, whose "*victims*" enter the Lodge with a chain, "a galling chain," fastened to them: and at their entrance are greeted with a cry—"Light up the furnace! Make it ten times hotter!" Odd Fellowship! whose motto is, "*Quid Rides*,"* and whose "*Noble Grand*" is supported by a "VICE GRAND," and others of the great goose family!

My Rev. Brother, in his zeal for Odd Fellowship, goes quite against the Church also in the following language: "If there have been such "stinting" men received into Odd Fellowship from the Church, then I would have them known—Odd Fellowship does not want them. Their souls are too small to make real Odd Fellows of. They never could win to the Golden Rule degree."

With the right hand placed on the left breast, an Odd Fellow might pronounce the words, "*Upon my honor!*" But the impression upon a churchman, given by this language of my Rev. Brother, that the Lodge scorns and throws off such as the Church received; and that the Lodge does not want "small souls," is no less disrespectful to the Church, than it is honorable to Odd Fellowship, and cannot be justified, except by exalting the latter above the former—the Lodges above the Churches—in their practical influence on the lives of men.

One more extract from the same paper and I have done. My Rev. Brother says of the Church:—"Whensoever we will unhamper our mother from her overlayings of worldly usages, and allow her to arise and rule us, with primitive simplicity, she (God bless her!) will show us something better than Odd Fellowship." Then she fails to do it now! She must awake and be unhampered, before she can show something better than Odd Fellowship! I am sure my Brother does not mean it—but this is his language; and if his intelligent and devout mind can be enchanted to say such things, it is time for him to look at the foundations, and by no means entice men of less discernment into the Lodges, lest they be made obdurate unbelievers, and *scoffers of the Church*, and of its glorified Lord.

I have said enough. It is plain that no churchman, and much less, a priest of the Church, and, least of all, a novice in the ministry, should connect himself with a secret society, publicly vaunting itself against the church.

HOBART.

P. S. In your columns of this date (Aug. 19.) my Rev. Brother furnishes the prayers "to be used in the Lodges of the I. O. of O. F. of the State of Massachusetts," which, on perusal, appear to be the Lord's prayer, and sundry collects, or modifications of the collects and prayers of our Church.

But what business has the Grand Lodge of Massachusetts' Odd Fellows with the consecrated words of the Book of Common Prayer? Are they the lawful property of a secret society whose motto is, "*Quid Rides?*" Evidently they *belong* only to Christians. The Independent Order of Odd Fellows in Massachusetts *appropriates* them. The Prince of darkness also *appropriates* the garb of an angel of light; but however robed, darkness alike covers *the spirit within*.

The children of God are "*the children of light*;" and the ministers of Christ are "*the light of the world*." They have nothing to do with the works of darkness, but to reprove them. They have no proper business under an oath of secrecy, under a pledge of public mystery, where the enemy has in battle all the advantage both of ground and time; for both are his. And he may "*laugh*" with a "*Quid*," indeed, when a standard bearer of the Church sounds a trumpet, and enters his lodges with praises, and whitens his sepulchral tenement with the glorious gospel of light, and adorns it with the collects of the Prayer Book!

H.

* English: "*Why do you laugh?*"

For the Churchman.

CHURCHMEN WRITING POPULAR HISTORY,

A SNARE.

MR. EDITOR:—I have just risen from the perusal of the first volume of "a History of Georgia, by the Rev. William Bacon Stevens, M.D., Professor of Belles Lettres, History, &c., in the University of Georgia, Athens,"—the same gentleman who has recently been called to the Rectorship of St. Andrew's Church, Philadelphia. It is not my design to offer any remarks upon this work as a literary production. Except that the style is somewhat too ornate, perhaps, for history, the work is highly creditable, and will probably at least sustain, if not advance, the already high literary reputation of its author. My only business with it, at present, is to draw the attention of Churchmen to the peculiar tone and sentiments of some passages in that part of the work which treats of the *religious* history of the colony.

In speaking of Charles Wesley, the author remarks: (page 324,) "Intimate in his associations with the Moravians, his mind, predisposed to asceticism, early imbibed the severe notions of these '*Monks of Protestantism*,' and he carried them out by his *frequent fastings and rigid mortifications*." (The Italics in this, and the other passages quoted, are mine.) Charles Wesley, be it remembered, during the whole period of his sojourn in Georgia, was a clergyman of the Church of England; and the above remark applies to him in that character. Now, for Dr. Stevens, the Professor, or for Dr. Stevens, the Historian, such a remark as this may do very well; it will be *popular*; it will prove quite to the liking, no doubt, of the great mass, the nineteen-twentieths of the citizens of Georgia, whose tastes it might have been felt desirable to gratify. But our author should have remembered that he was also the Rev. Dr. Stevens, Presbyter of the Protestant Episcopal Church, and a representative of the true Catholic Church in the diocese of Georgia; and before casting such a slur as this upon one of the Church's holy, Scriptural, and primitive usages, he should have remembered a certain page in his prayer book, where there is to be found this title—"A Table of *Fasts*—Ash Wednesday, Good Friday—other days of *fasting*, &c., &c."—also a certain Prayer in the service for Ash Wednesday, in which the Church puts into the mouths of her pious children such language as this: "Be favorable, O Lord, to thy people, who turn unto Thee in weeping, *fasting*, and praying"—also the Gospel for the day, in which we have certain directions of our blessed Lord himself, respecting the duty of fasting. The Doctor should remember—and should his work ever reach another edition, we sincerely hope he will—that "frequent fastings," so frequent, at least, as about one hundred days out of the three hundred and sixty-five in the year, yea, and some of them "rigid" fast days, too, as, for example, Ash Wednesday and Good Friday, may make Churchmen "Monks;" but certain it is, they make them only what his own Church means to make them—yea, and only what she will continue to make her really affectionate and loyal children, until such time as our "*Evangelical (?) Knowledge Society*" can get these and certain other items, so unpopular with "the other Churches," stricken out of her prayer book. Again, page 340—"Their (the Wesleys') error was, especially in John, the holding of too high ideas of ecclesiastical authority—they held the reins of Church discipline with a tightness unsuitable to an infant colony." Now, the ground of this censure, as would appear, could we adduce the whole of the context—which however, were too long—is their honestly enforcing the Rubrics. But where should the Church, as touching her *discipline*, "suffer no man to despise" her, if not in an "infant colony," where ungodliness generally is, as in Georgia it was, at the period in question, disposed to break through all restraints?

Again, page 341, we read: "On Sunday afternoon, Wesley met (the children of his parish,) in the Church—*heard them recite their Catechism*, questioned them as to what they had heard from the pulpit, instructed them still further in the Bible, &c., &c." Then comes the following most singular reflection: "This shows that John Wesley, in the parish of Christ Church, Savannah, had established a *Sunday School* nearly fifty years before Robert Raikes originated his noble scheme, &c." Now, Mr. Editor, I confess *I* should simply have been disposed to remark upon this instance of parochial faithfulness,—"This shows that John Wesley duly appreciated the Church's primitive and admirable provision of *Catechising*—(for what else were the exercises in question?) and I confess, I should have felt strongly moved, as a Churchman, to add—"What a pity that Mr. Wesley had not put forth his reforming zeal, and used his commanding influence, in restoring this and other of the Church's neglected and almost forgotten usages, and thus kept her in her true position, rather than to have trampled his ordination vows under foot, and placed himself at the head of one of the most baleful *schisms* that has ever afflicted the Church of God! True, such a reflection would not have made my "History" very *popular*—it would have been a dead fly that would have spoiled all my ointment; for, doubtless, John Wesley, the Reformer, the originator of a *new Church*, getting half a century the start of Robert Raikes, in the great Sunday School "cause," will look much better in the eyes of "the public" than the honest, pains-taking, John Wesley, Priest of the Church of England, "holding *high* views of ecclesiastical authority," and in simple submission thereto, and according to his ordination *oath*, honestly using his endeavors to restore, in its full and designed efficiency, the old-fashioned "pastoral duty" of *Catechising* the children of the flock.

Whether the following passage, as coming from the pen of a Churchman, is not somewhat too eulogistic, virtually though not in precise terms, of the most conspicuous Schismatical Leader in modern Church history, I leave to the reader to determine. Closing up his notice of the Wesleys, and of their acts in Georgia, the Doctor remarks:—(page 341,) "Georgia was thus the scene of the labors, and the cradle of measures connected with the founders of that religious sect, which, from the twenty or thirty persons, who, on Sunday, after evening service, used to meet at the Rector's house in Savannah, but little more than a hundred years ago, has now increased to more than a million of members, with its thousands of *Churches* and preachers, spreading from age to age, and from nation to nation, until the name of Wesley, and the tenets of Methodism are known and cherished in every Christian land, and the earth has been almost girdled with the Love-feasts of his disciples."—Is this, for a Churchman, exactly calling things by their right names? Is it *thus* that a Churchman ought to "*mark* them which *cause divisions?*" Is it by such *honeying*, that others will be taught to "*avoid* them?"

Again: Speaking of the extravagancies of Whitfield, when he first connected himself with the party of the Wesleys at Oxford, and stating, among other things, that he fasted so vigorously during Lent, "that by Easter he had to be put under a physician for many weeks," we have this reflection:—(page 344,) "But this sickness was the means of his deliverance from 'this spirit of bondage under which he groaned,' and became to him the period of his espousals to the *simplicity of the gospel of Christ*." Now, though all this may be very *popular*, yet I would ask, ought the Churchman, deeply as he may, and should, deprecate *superstition* to represent even a *superstitious use* of the *Church's* means of grace, as being happily exchanged for that awful combination of "*heresy, schism, and fanatacism*, with which George Whitfield rushed, when he left the bosom of the Church! and ought a Churchman to permit himself to characterize *that* system as "the simplicity of the Gospel of Christ?" I hope, Mr. Editor, I shall not be thought the apologist of superstition when I say, that deeply as I deplore, and sincerely as I pity, such a sad misconception and misuse of the Church's ordinances, as that above described in Mr. Whitfield, I have yet seen, on a Methodist camp ground, under the name of *devotion*, sights compared with which the earnest-minded George Whitfield, "choosing the worst food, wearing mean apparel, a patched gown and dirty shoes, as visible signs of humility, kneeling under the trees in Christ Church walk, until he was benumbed with cold, and fasting vigorously," even to the injury of his health, were a quite endurable spectacle—certainly so in the eyes of *man*, and I even venture to think in the eyes of *Heaven* also.

And while the Church's provisions for the nourishment of a devout spirit are thus *virtually* and to popular apprehension, disparaged and slurred, the premonitory flarings-up, in George Whitfield, of that *methodist wild fire*, which has since so disastrously *burnt over* our whole land, are rhetorically commended by our author as "that joy which like a spring-tide, overflowed its banks, and filled him with the fulness of peace in believing in Jesus." (page 344.)

That "the Colony of South Carolina was founded by bigoted Churchmen," (page 374) is a statement which I should think it not so easy to substantiate, except before a *popular* tribunal where the words "Churchman," and "Bigotry," are synonymous; and unless the *truth* of history most impeartively *demanded* the statement, one would think a *Churchman* had better spared it.

Speaking of a body of Puritans emigrating from Massachusetts to South Carolina, the Doctor remarks (page 377): The colony of Carolina derived many important advantages from New England, but nothing which at all equalled the benefits conferred through the emigration of this Christian *Church*, and the planting of it with all its *precious ordinances* and influences, in the vicinity of its capital." Now does the Doctor really *believe* that the body of worthy Christians in question were a "Church,"—and that they really *did* carry the Church's *ordinances* along with them? And does he really think that when they reached Carolina with their minister, there was an actual realization of that bright Puritan vision which seems to have amused the pious fancy of good Mr. Danforth the preacher of the validictory sermon in Masssachusetts, of there being, in them, in South Carolina, "*an ordained minister, and a Church in full gospel order*"?

Mr. Editor, when will Churchmen learn to speak with theological accuracy—and not in such terms as to be perpetually strengthening the hands of Schism, and representing *the Church* as but one of the sects?

Again—"This was a work," we are told (page 177,) "honorable to the congregation, and worthy of the religion of the Puritans." Now Mr. Editor, this is really a little too much. One would think that the praises of *Puritanism* might well be left to the annual orators of Plymouth Rock, and of New England Society Dinners, all over the land: but such sickening laudations of Puritanism *from Churchmen!*—and at this time of day, too!—Why, has Doctor Stevens ever happened upon a certain book entitled "*Puritanism*, or a Churchman's Defence against its aspersions, by an appeal to its owu history—by (one) Rev. Dr. Coit."? For the Churchman, or indeed for anybody, not excepting the Puritan himself, to be bepraising Puritanism after Dr. Coit's revelations, is more than can be endured with equanimity.

More passages might be produoed—but I fear I am exceeding proper limits—and perhaps the foregoing, are enough to prepare us for "the conclusion of the whole matter,"—which I should say is about this—that a Church Clergyman had better not undertake the writing of civil history, with a design to *popularity*: because, so far as the subject of religion may fairly cross his path, he, *as a minister of religion* cannot, with a good grace, decline the handling of it: and yet if he writes as a Churchman should, calling things by their right names, his book *wont sell*, while if he makes it *popular*, he must sacrifice truth, and place both himself and the church in an inconsistent position. The churchman should, at all times, and in all places, act and speak and write *as* a churchman, and therefore should not voluntarily place himself in *tight places* such as cannot but prove a dangerous *snare to his consistency*.

B.

THE CHURCHMAN.

New-York, Saturday, August 26, 1848.

Every year, about this time, we receive complaints in regard to the closing of Churches. A correspondent, this week, in reference to this City says:

"*Mr. Editor*.—Will you allow a lay-man to have a few of his thoughts inserted in your paper, if you think it will do no harm?

Many of the Churches in the upper part of our city are now closed. On Sunday afternoon last, a friend of mine went to six of them of different denominations, and finding all shut returned home. The two main reasons assigned for closing the Churches at this season, are, that many of the members of the Congregations are out of town, and that the minister requires a little relaxation.

Let us look at these reasons a little and see if they will stand. It is true that there are many members of the different congregations away, but these are mostly of the most wealthy part, and there are hundreds remaining who never leave the city, besides domestics, and thousands of the poorer classes in the neighborhood, against whom the doors of too many of our beautiful Churches are practically closed at all other seasons. There are also many strangers in town from the South and other parts, who would be glad of an opportunity of seeing our Churches and participating in the service.

A mere walk along the streets of a Sunday afternoon or evening, will convince any one that there are thousands of people left in the City, indeed one would hardly believe that any are away.

Since, then, so many are here, who must and will be occupied in some way, ought the doors to be closed upon such as would like to attend the sanctuary, thereby forcing them, as it were, to some other employment, perhaps amusement?

The writer then proceeds to argue that the absence of a portion of a congregation from the city, is no sufficient reason for closing a Church; a conclusion which, we presume, will not be disputed.

The relaxation of the clergyman is admitted to be a good reason in case of infirm health, and when no assistant can be obatined; but not in ordinary cases. The clergyman, as our correspondent argues, is at least as well able to keep his Church open on Sundays, during the hot weather, as the lawyer or physician are to attend to the duties of their respective professions; "especially," he adds, "as, at this season, new sermons are not expected, certainly not required."

Our correspondent does not seem to us to be sufficiently impressed with the fact that almost all the Churches are open, and that it is only here and there one which is closed, nor to set the reasons for closing the few Churches which are closed, in their proper light.

In the first place, it does sometimes happen that a Church needs to be cleaned or repaired; and what time so fit for the purpose as when the congregations are thinnest?

In the next place, it is certain that in the summer season great numbers of almost every congregation are in the habit of leaving the city; so that if all the Churches are open, all will be thinly attended. In this case, we think there can be no just ground of complaint, provided a sufficient number of Churches are open to afford ample accommodations to all those persons who remain in the city, This, we believe, is always the case; at least, we have never heard the contrary alleged.

Nor do we think that sufficient importance is attached to the argument drawn from the need of relaxation on the part of the clergy. They are debarred from many modes of relaxation which are open to other men, and which form part of the daily life of many, but which are commonly thought to be inconsistent with their profession, and in which perhaps it is impossible for them to participate without the danger of becoming too secularized in their habits. Their duties, moreover, are of a different kind from those of the members of the other learned professions, and more exclusive of physical exertion, so that it is not safe to argue from the one to the other. After all, however, the question is one which must be left to the private judgment and conscience of the clergyman.

On the whole, we think that if there were any just grounds of complaint, they might be obviated by such a mutual understanding among the different parochial Clergy and Churches as would entirely prevent the inconveniences to which allusion has been made. We are informed that it is customary among the Presbyterians, when a place of worship is closed, for the pastor to name to the congregation the contiguous houses of worship which they may attend, and the pastor or pastors to whom they may apply for professional services. Perhaps some such arrangement may be thought proper among us, instead of the tacit understanding to the same effect which has hitherto prevailed.

The concluding part of our correspondent's article is good at any time, and in any connexion, and therefore we append it:

"But, while I am preaching to those who preach, let me inquire, Do our Clergymen do right in deserting the city during the warm season? Sickness and sorrow in the city are apt to go hand in hand with summer heat. This is the harvest season of Death. His dark shadow stalks through our streets at midnight, laying his cold hand on three or four hundred of our fellow creatures weekly. He never ceases in his career; and how many pine in solitude, and meet his terrible approaches with no cheering voice to comfort them, no kindly arm to sustain, and no pious hand to point them to a better world. Seasons of affliction are the best seed-time for gospel truths, and should be improved. I am aware that flesh is weak, and that we ought not to expect too much of our Clergymen, who are but human; but how pure and ennobling, how beautiful and heavenly, is the duty and calling of the true minister of God, as unfolded in the whole doctrine of Christianity! Those duties are not confined to Sunday service. they lead to the house of mourning, to the abode of the broken-hearted, to the bed of sickness, and to the grave of the dead. Alas, how many forget the first great half of "pure and undefiled religion," (to visit the afflicted,) and how few remember that to be a Christian minister, (or a Christian,) requires a life of *self sacrifice*."

We are happy to perceive, by the last accounts from England, that the Rev. Mr. Marcus has laid the plan for the Church and Hospital for British Emigrants before the British Church, and that His Grace the Archbishop of Canterbury, and His Lordship the Bishop of London, have been pleased to express their full and most cordial approval of his application, and to sanction it by their subscriptions. Believing the contemplated charity to be of the most feasible and advantageous kind, and one in which British and American philanthropists may properly unite, we rejoice to hear of this auspicious beginning, and sincerely hope that the efforts of the Rev. Mr. Marcus in its behalf will be crowned with entire success.

Among the testimonials published by Mr. Marcus in England, is the following copy of a private letter from the Right Rev. the Bishop of this Diocess:

"NEW YORK, May 9, 1848.

"*Rev. and Dear Sir*,—Assurances of my personal regard, I am confident it is unnecessary for me to give you. I cannot, however, let you leave the country without an earnest of my heartfelt desire to contribute, if I may, towards your comfort and enjoyment while abroad, and towards a favorable reception of the interesting and important object which you have principally in view.

"Having been intimately acquainted with you ever since your settlement in this country, I would express the hope that the true-hearted friendship and disinterested kindness of your character, will find sympathising emotions in the new circle of acquaintances which the changes of years have probably prepared for you in your native land; while the soundness of your principles, the fidelity of your allegiance to the Church, the earnestness of your pastoral devotion, and your exemplary Christian character, will, I trust, be your passport, to the affection and confidence of your Church of England brethren, clerical and lay.

"The particular sphere of pastoral duty to which you have devoted yourself, has, as you well know, had my uniform cordial approval and best wishes. Most heartily do I wish you God-speed in your contemplated efforts to enlist in its behalf, the liberal Christian patronage of the venerable branch of the Catholic Church, whose members, in large numbers, will, it may be confidently expected, experience its benefits.

"Commending you to the protection and blessing of Almighty God, and humbly supplicating of His good providence a pleasurable time for yourself, success for your mission, and a joyous return to your family, preserved meanwhile safe and happy under His keeping, I remain,

Rev. and Dear Sir,

Your's truly and affectionately,

BENJAMIN T. ONDERDONK."

THE EPISCOPAL CHURCH NOT DEFECTIVE IN THE FAITH.—The papists in their proselyting books call Churchmen heretics. The charge, boldly made, and pertinaciously adhered to, is a source of real trouble, at times, to members of the Church; and to those members who are really the most serious and the most anxious to be right. Yet, it is a source of trouble, only because of the difficulty at times in remembering the real facts in the case, and the reasoning by which the papal charge is thoroughly refuted. A clear and full statement of the Church position, is found in Hammond's "Discourse of Heresy;" and we beg to commend the conclusion of that discourse to Churchmen, not only for a present perusal but for remembrance; as it is such a statement of the Church ground, as not only gives confidence to the sons of the Church, but exposes fully the shameless falsehood of the papal charge of heresy. A Churchman is not a heretic; he holds the Catholic Faith not only heartily but entire. The following is Dr. Hammond's statement, by which "the Church of England is secured from all colorable charge of Heresy:"

"1. It (the Church of England,) confessedly receives *the whole word of Christ*, the entire *Canon of the New Testament*.

"2. It retains entire *the symbol of the Apostolic faith*, as that was delivered to the Churches in all the Apostolic plantations.

"3. It understands both *Scripture and Creed according to that traditive interpretation* which the first *four*, or, if you will, *six*, or indeed any of the *œcumenical Councils*, truly so called, have discovered and declared to be the sense of all the Apostolic Churches in the world, and were universally received by all Churches in such their declaration.

"4. That *we never rejected any Catholic testimony* (offered in behalf of any doctrine,) nor Council, but such as even our enemies grant, or evidence of the matter proclaims, not to have been œcumenical.

"5. That we do not believe that any General Council, truly such, ever did, or shall err, in any matter of faith, nor shall we farther dispute the authority, when we shall be duly satisfied of the universality of such.

"Lastly, That we are willing to proceed, and enlarge all this, from the Church collected in a council, to the Church diffused, or the principal pastors thereof, out of Council, and are ready to receive, and acknowledge as doctrine of faith, every proposition, which the Fathers, that lived in any competent distance from the Apostles, do uniformly, or without any considerable dissent, deliver down to us, as the truths of God, traditions Apostolical.

"Herein I may not now fitly enlarge, by proceeding to a view and defence of all, or any such particular doctrines, nor indeed can I, without the spirit of divination, not knowing what one doctrine, denied by us, any Romanist will assume to assert upon these terms, *(of universality, antiquity and consent,)* to be *Apostolical tradition*.

"As for the authority of the *present* Roman Church, which is by them so much insisted on, as we cannot deem that sufficient to impose upon all Christians any new book of Scripture; so neither can we by force of any Catholic rules, (such as Vincentius is confessed to have furnished us with sufficiently), receive from that sole testimony of theirs, (which is but the testimony of *one* part, and of *one* age of the Church, and not of *the universal Church* of all ages) any part of Christian doctrine, though by them never so earnestly contested to be Apostolical.

"The sure way of judging aright in any particular debate, must be by appealing to the Fountains, Apostolical Original Doctrine, and Tradition: and for that, to those that are competent testifiers in the matter, to councils universally received, or to such other testimony as is truly universal. And as by this one text we profess to deal with every adversary of the faith, whom we shall dare thus to accuse, and not to deem any person an heretic, whom we cannot demonstrate to be such, by this sage criterion, so we are most willing to submit to this way of judgment ourselves, and whatsoever we shall be convinced to be disagreeable thereto, we shall most willingly and explicitly renounce, for the glory of God, and for the restoring the peace of the Church, and do so already implicitly, by binding ourselves to be judged, and concluded by these rules, by unfeigned prayer to God for His light and guidance in His path; and by exacting of all Christians in the world that fraternal debt of necessary charity to our souls, in admonishing us, either

1. What particular there is, maintained by our Church, which is not found to have truth: or

2. What disbelieved, which is able to approve itself, being judged by these rules: or

3. What is defective in these rules, in order to our judging aright, what is by a Christian to be believed, or embraced as of the Faith, and so as the disbelieving thereof will be chargeable upon him.

"And if, after all this, and without the charity of any such admonition, we shall still by unrelenting adversaries be censured and condemned, as heretics, herein we complain of great unkindness and injustice in the Church of Rome, and in those that join and adhere to her in that sentence, which by papal bull was long since sent out against us; and upon these premised grounds we resolve still to retain that degree of charity to our most implacable enemies, as to pray for them, and to admonish them of the imminent danger of their uncharitableness, in case those hindrances be not, upon due judgment, removed on their part, which obstruct the union and peace of Christendom. It being most unreasonable that among those which communicate in every branch of the one Apostolical faith, that sacred band should yet be violated, upon vain and empty pretences of diversities of opinion or usages in such matters, which are far removed from the great foundation of Apostolical doctrines and practices, or which are not sufficiently testified to come from them, who yet are justly presumable to have delivered carefully (and appointed the Church to preserve faithfully through all ages) all those things, which are fundamentally necessary for a Christian to believe or practise to his soul's health.

"If reason herein will not be heard, if, whilst we faithfully retain the whole Faith of Christ, we must still be looked on as mutilators of it, it will yet be manifest to all who consider the premises, that this is to be numbered among our calamities, not our guilts; and in fine, that the objection hath received its answer according to the utmost improvement of which it is capable."

In a review of the French Revolution of 1848, in the last number of the Christian Remembrancer, we find the following passage. The contrast between the two philosophies is put very effectively.

"Socialism, which in England we associate with the unfortunate Mr. Robert Owen, has in France made itself heard. It is no longer cramped and entangled in repulsive uncouthness or unintelligible jargon; it has risen into the region of letters, and been developed by some of the clearest and most striking writers of France, in language measured, exact, and refined, as well as impassioned; and it has now risen into the region of politics, and changed the extreme field of liberal battle from forms of government to the fundamental ideas of society. The evils which liberals have long descanted upon as arising from the tyranny of kings and bigotry of clergies, come, it seems, from a deeper source, from a social order which necessitates tyranny and bigotry—which sanctions a claim, baseless in reason, and terrible in its consequences, that a man may draw to himself exclusively, and subject to his single will, any amount of this world's good, far beyond what his personal strength could keep, his personal labor gain, his personal needs require; which, while it allows some of its members to do this, and erects it into a right—a right which depends on nothing but its own pleasure—has no help, and creates no rights, for those who have not enough—who may even be starving; artificial in the most extreme degree at one end, and leaving all to nature at the other; which has raised the most complex apparatus of law to guard for the rich man's son the accumulations for which he had never labored; and which exempted him from laboring, while it has left the day labor of the workman, kept up from hour to hour, and prolonged from year to year, with its real toil, and real productions, to its minimum of reward, and uninsured even of this.

It is an old story, that 'it never was merry since gentlemen came up.' The peculiarity of socialism is, that it takes the shape of a philosophy, competing not among the poor and untaught, but among the educated, with the two most popular social doctrines of the day—the commercial philosophy of the economists, and the political philosophy of Locke and Montesquieu. It is a philosophy full grown and of due proportions; duly generalized, and duly illustrated; reposing on statistics, and animating novels; old enough, and discussed enough, to have room and range for separate schools and doctors, each with distinct 'definitions,' 'problems,' 'solutions,' 'formulæ;' all clearly divided, and hotly at war—disciples of S. Simon combatting those of Fourier, and both of them criticizing and criticized by Louis Blanc. And outside of these sects is a crowd of writers, who, without adopting any formal doctrines, yet take for their first principle the necessity of an entire reconstitution of social orders.

The contrast is singular between the two philosophies. Both are systematic and comprehensive, and deal in universals. Each disposes of the will and actions and fortunes of men, as if all were referrible to a 'human nature' as unvaried and inflexible as the nature of electricity, or the formulæ of algebra, in terms without exception absolute and peremptory. But then comes the difference. Political economy, in philosophizing on society, left out morality: Socialism calls it into the solution of every question of trade and wealth. Both professing to be practical and real in the highest sense, the one talks of man as of a natural agent, the other will admit in the discussion nothing short of the highest laws of conscience. One takes self-interest as a primitive fact, working like gravitation or attraction, the basis of all that goes on between man and man: the other aims at its extinction, and contemplates the great world at large going on upon pure principles of love. One ignores in its sphere the idea of duty or self-denial: the other looks upon all that does not represent that idea as simply accidental and vicious. One speaks of questions of wages and production in mere terms of the market, which make us forget that they relate to creatures with will and conscience, and to whom they bring suffering or pleasure: the other invades with the idea of duty the limits within which self-interest thought itself privileged and secure, and gravely queries whether property is lawful, and how far the gains of mere capital are compatible with morality. One subordinates the real, living, feeling man who works, to the great results of speculations in which he performs such a fractional part: 'Who,' asks the other, 'in a social question, can put the *impersonal* services of the capitalist on the same footing with the *personal* services of the workmen?' Competition is to one a natural law, therefore it is right: it involves greediness and selfishness, according to the other, therefore it is wrong: its evils are a mere bating of the sum of its good, according to one: a conclusive argument, according to the other, that there can be no good in it. One views with resignation, as a natural result of power, the rich capitalist ruining the poor one: to the other it is an intolerable abuse, that what has no basis in right should exist in fact: it *cannot* be helped, says the one, that the weaker should go to the wall: it *must* be helped, replies the other, therefore whatever is in the way must be overthrown. The greater the ability, the greater the claim for the reward, is the rule of distributive justice in the one: No says the other, only the greater debt of service;—the weak have claims, the able, duties; and the sensitive feelings of the awakened conscience are made the universally applicable law and formula of society.

In a word, the great commandment of charity adopts socialism as the scientific and practicable basis of civilization. This is its boast. It does not reject religion, like the old infidels; it but professes to complete Christianity: it takes up, not with less faith, but with more philosophy, what Christianity failed in. Christianity, it says, started from the right point, *the poor*; it took them, and not the rich, as the true essence of society, not, with modern economists, as an inconvenient accident; and it laid down the true law of society to be, not individual interest, but mutual self-devotion. Socialism accordingly echoes its highest principles. S. Simon repeated the apostolic canon, that if a man would not work, neither should he eat. Louis Blanc shot beyond him, and built his system on the principle, that the strong were to work, that the weak might eat; that nothing that a man has is his own, but all a trust for others. And so history, in their hands, proclaims self-sacrifice to be the only measure of greatness: fiction, but too questionable in its end, yet not less powerful in its art, paints touchingly, and not falsely, the contrast between Christian mercy and man's hardness, between the world's mockery at once of innocence and of penitence, and that Divine Love which blessed the little children and forgave the Magdalen. But though Christianity—so runs the Socialist doctrine—has done so much, it has not done all; we cannot be satisfied with anything which does not directly tell on the masses: Christianity makes good men, but leaves society unjust and cruel; its individual charity heals single wounds, but cannot stop the fount of evil. It has failed—so say these apostles of a new Christianity—because its doctrines were not hopeful enough; because it wanted faith, it dared not trust man; and it has cloked its failure by two fatal doctrines; it has thrown the *cause* of it upon a supposed incapability of perfection, a doctrine of original sin; and it has smoothed over the *effect* of it by preaching resignation, a doctrine of meritorious suffering,—by bringing in a supplement of future life to make up for the defects of the present; by comforting Lazarus in the next world, when it could not comfort him here.

Such were the ideas with which the Republic was inaugurated. The Republic was to succeed the Church—to realize that the Church had only attempted—by education, and by a state all-powerful and all-wise—to do those impossibilities which the Church had only done in the way of specimen and exception; not, indeed, to deprive men of hope in another life, but to make them able to afford to dispense with the necessity of it.

Frenchmen easily believe in perfection—that what has taken shape so easily and completely, with such keen outline and neat finish, in their own ideas, will as easily be reproduced in the world. The age of gold has ever been one of their weaknesses. Frenchmen—and who but Frenchmen could have done so? wrote 'Numa Pompilius,' and 'Telemaque.' So Socialism has been believed in: and now comes the trial of these long-meditated plans, the application of these mighty formulæ. They are simple, society very complicated: they ask for new conditions to start with. The hard, vast, impenetrable world remains as it is. It is hard to move; its reformers are more likely to break against it, than it is to yield. The Republic began with Socialism, but has grown cold, and does not seem disposed to go on with it: *burgeois* national guards love their shops too well, obstinate country farmers are too fond of their land, and object to subordinating it to associations of artizans—very selfishly, it is said, and foolishly too; but probably they think that the gentlemen who so peremptorily, and with such clear logic, require of them the sacrifice of all interests, and the surrender of all power to themselves, ought to show clearer credentials for a mission scarcely less than Divine: if they can see through the others, possibly the others can see through them. Socialism as yet has not prospered: it has found it easier to overturn a throne, than to set an *atelier social* fairly at work. The hearts of the sanguine masses are beginning to fail: poor toil-worn multitudes, whose days had been passed in heaviness and hard work, multitudes not knowing their right hand from the left, had heard from eloquent lips, and, we are ready to believe, in some cases from earnest and feeling hearts, the big words of hope—heard and rejoiced that their hour was come—many, no doubt, that they should spoil their enemies—but many too, that a fair place in the world should be secured to them: neither are likely, least of the two the latter. Hard, it seems to some, such brief triumph and blank disappointment; harder if, in their blind following, they meet with the eternal laws across their path, and refusing this life as one of probation, they find it at least not one of refreshment."

The papers by the Cambria are filled with accounts, and rumors of the Irish insurrection, with which the Daily Prints have made the community familiar.

Of ecclesiastical news we find the following items:

The Consecration of the Rev. James Wilson, D. D. as Bishop of the united Diocese of Cork, Cloyne, and Ross, took place in St. Patrick's Cathedral, Dublin, on Sunday, July 30. The officiating Prelates were the Archbishop of Dublin, (Dr. Whately,) and the Bishops of Meath, (Dr. Stropford) and Ossory, (Dr. O'Brien.) The sermon was preached by the Rev. Dr. Elrington, Regius Professor of Divinity in the University of Dublin, from 1 Cor. xii, 28, in the course of which he ably inculcated the doctrine of the Apostolical Succession, and raised a warning voice to those who, whilst objecting to a "non-natural interpretation of the *articles*, did not scruple, when it suited their purpose to "non-naturalize" even the Liturgy itself.

The Popes continued refusal to sanction a war against Austria has brought matters at Rome to a crisis. On the 19th the People invaded the Chamber of Deputies and demanded an immediate declaration of war against Austria. The Pope persisting in his refusal, Mamianni and all the other ministers resigned. At the latest advices, no new ministry had been formed. There is imminent danger of a civil war, in the city. There is a very strong party who appear determined to support the liberty of the Pope, in case the war party should do violence to his feelings. How the contest will end, it is not easy to say. One thing, however, is tolerably clear, that the Roman States will never be again, as they have hitherto been, the private patrimony of the Church.

☞ The Communication signed "Laicus Anglo Catholicus," in our last number, should have been dated, "Boston, August 7, 1848."

The omission was an oversight on the part of our Proof-Reader, who, generally, is exceedingly correct. He expresses his regret for the inadvertency; and we make this correction, fearing some of our readers may have supposed the remarks of the writer, in a portion of his article, had reference to Trinity Church in this city, which would have been inapplicable.—His reference was to Trinity Church, Boston.

Foreign Intelligence.

From our late English Papers.

NEW ZEALAND: *Supply of Clergy educated in the Diocese.*—A letter addressed by the Lord Bishop of New Zealand to the Society for the Propagation of the Gospel in Foreign Parts, dated December 17, 1847, contains the following interesting particulars:

"We have lately received a large accession to our clerical body by the ordination of three collegiate deacons, all of whom are in connexion with the Society for the Propagation of the Gospel. The ordination of the collegiate deacons was a most interesting occasion. Our Native and English schools sat in front of the communion table, and conducted the singing. The whole Church (St. Paul's, Auckland,) was crowded with a most attentive congregation. Thirteen clergymen, including the five who were ordained, partook of the Holy Communion. The college is now beginning to discharge its duty of ministering to the neighborhood. In a new colony the proportion of sick and aged persons is very small and therefore the Sunday ministrations form a larger share of the whole duty of a clergyman than they do in England. This is peculiarly favorable for the working of a collegiate system, where the College duties occupy the greater part of the week, and the Sunday is devoted to the care of the College chaplains. Each of these districts now visited from the college will be formed gradually, I hope, into a separate parish, and will be fully organized, with a resident clergyman, when the deacon now in charge is admitted to the priesthood. This is the plan which is now in progress at Auckland, but I fear the same process cannot be carried on at the other settlements until Colleges on a similar plan can be formed in them."

PRUSSIA; *Jewish Teachers.*—The Prussian Minister of Public Worship has declared that Jewish teachers are eligible for all posts in the National Universities except the posts in which belief in the Christian faith is necessary.

Royal Title.—Among the other changes, the royal title is to be altered from that of König *von* Preussen, (King of Prussia) to König *der* Preussen (King of the Prussians,) like the royal title of France just extinct. The formula, "by the grace of God," is to be quite suppressed.

Domestic Intelligence.

NEW YORK.—*Diocesan Convention.*—The Annual Convention of this Diocese meets on the last Wednesday in September—the 27th—at 10 o'clock, A. M. The Standing Committee, as we learn, have designated St. John's Chapel, in this city, as the place of meeting, and appointed the Rev. William L. Johnson, D.D., of Jamaica, to preach the Convention Sermon, and the Rev. Hewlett R. Peters, of Ogdensburg, as the Substitute.

As a matter of convenience to parties interested, we give the following form of Certificate of Lay Delegates, in the absence of any form authorized by the Convention. It meets, it is believed, all the requirements of the Constitution and Canons; and Certificates prepared accordingly will not be liable to any question.

FORM OF CERTIFICATE, &C.

"This is to certify that Messrs. A. B., C. D., and E. F.* have been duly appointed by the Vestry† of —— Church, in the town of ——, county of ——, Lay Deputies to represent the said Parish in the next Convention of the Protestant Episcopal Church in the Diocese of New York; and that the said persons are qualified to vote for Wardens and Vestrymen of the Church aforesaid."

—— ——, Rector of —— Parish.
or, a Warden of do.
[Date.] or, Clerk of the Vesty of do.

It may be well to add, that Clergymen who have assumed Rectorships during the year, or have become connected with incorporated institutions of learning, should see that the Canonical notice is given to the Standing Committee. If this is neglected, they may find themselves without a seat and vote in Convention. See Canon XXX of 1832, V. of 1844, and Canon II. of this Diocese.

* These names should be written very legibly, and *in full*, not merely with the initials of the Christian names.

† Or, by the Congregation.

WESTERN NEW YORK.—We find no account in our Exchanges of the opening of the Convention on the 16th inst. The Rochester Daily Advertiser contains a communication from a correspondent in regard to the proceedings of the second day's session.

From this we learn that the "evening previous an able sermon was preached by Rev. Mr. Wilson, of Sherburn, Chenango county, from the text, 'Train up a child in the way he should go,' &c., in which he took occasion to show the necessity of a distinctive religious education and training, as opposed, as I inferred from his discourse, to the 'Evangelical Knowledge Society,' of which much has been said in this Diocese."

The Report of the Committee appointed at the last Convention, in regard to Geneva College, was read, and called forth considerable discussion.

"This committee consisted of the following persons:—Bishop DeLancey, E. Darwin Smith, Fredk. Whittlesey, George B. Webster, Rev. Drs. Shelton and Van Ingen, and Rev. J. A. Bolles.

The report adopted, with approval, what the Bishop had said in his address, and further recommended, 1st., the holding of the College Commencement on the day before the Diocesan Convention; 2d., urged the procuring of students for the College as a duty of Episcopalians, and the adding to its Library and Apparatus; 3d., requested an address to the Diocese on the subject, from the Bishop; 4th., recommended measures for immediately raising the $3,000 needed to complete and make available the endowment of $30,000 for new professorships; 5th., that the present state and *certain* prospective advantages of the College, (a further endowment of $100,000 *pledged* to it,) make it the only Episcopal College which can expect success, as such, in Western New York; that it thus occupies a vantage ground: if *it* were not sustained by Episcopalians unitedly, they could have no other; and united support at this moment must secure its complete success; and 6th, recommended the endowment of scholarships, fellowships, or professorships, by private or parochial bounty.

The Convention, without dissent, approved this report, and resolved to carry its suggestions into execution. An animated debate opened on the subject, into which a spice of interest was thrown by allusions on the part of one gentleman, to the supposed claims on the Episcopalians of Rochester, of any college *located there*, under the control of any denomination, except Roman Catholics."

Our limits will not permit us to give the debate entire—we however annex a portion.

Geneva College, said Judge Carroll, was now, through the liberality of Trinity Church of New York, placed upon a firm and permanent foundation. That for one he was exceedingly glad of this—but his gratification would have been greater, had the endowment been immediately available. But we must now endeavor zealously to forward the prosperity of the College; and he was much pleased to find, in coming here, from a conversation with the gentleman who had been acting as the agent of the College, the Rev. Dr. Bolles, that the subscription to the "Hobart Professorship" was all filled up, save about $3,000. The Judge went on to urge immediate and decided action in favor of the College. He hoped gentlemen would not leave this church till this sum—this pitiful sum—was made up.

Mr. Henry E. Rochester said, that as allusion had been made to causes which had rendered it inexpedient heretofore to make an effort to procure subscriptions in Rochester, he begged the indulgence of the Convention, briefly to explain the position of Episcopalians in that city, as also to state his own views in regard to the first, and contemplated action of this Convention, in reference to the character and position of Geneva College. He referred to the resolution on this subject adopted at the last Convention, and to the fact, that he yielded his support to that resolution, but, as it will be recollected by those present, with the intimation of his conviction, that while he regarded Christian principles as the controlling influence essential to the well-being and prosperity of all our institutions of learning, he did *not* deem it essential that the peculiar and distinctive features of the denomination having the control of such institutions should be prominently or stringently carried out; and he would, with all due deference to the opinions of those who had thus far discussed this matter, suggest that he deemed it at least inexpedient to adopt a course of action that might be offensive to our Christian brethren of other denominations, and regarded as acting in bad faith to those who originally contributed to the endowment of the College under the assurance and in the confidence that it would exercise a liberal regard to the religious opinions of all who might send their sons to the College, and not attempt to give a sectarian bias to their minds. He desired to add a few words by way of apology for any *seeming* want of interest in the prosperity of Geneva College, on the part of Episcopalians in Rochester. It has already been stated, that by virtue of authority of a Legislative enactment, and a resolution of the Board of Trustees, the "*Madison University*" is to be removed to Rochester. As a condition of such removal, it was required that $50,000 should be subscribed by citizens of Rochester and vicinity, in aid of the funds of the University. Such amount was secured, and in part by subscriptions of Episcopalians in consideration of the local advantages it would afford the citizens of Rochester generally, irrespective of their denominational differences of opinion.

We shall soon be called upon to pay such subscriptions: we trust, therefore, it may not be regarded as any indication of a want of interest in the prosperity of Geneva College, or of a desire to do all in our power to aid in its advancement, if the Episcopalians of Rochester do not at this time contribute much toward making up the deficiency for securing the Hobart Professorship. A Rev. gentleman had stated to him this morning, that he "was grieved to learn, that some Episcopalians of Rochester were about to send their sons to the Roman Catholic College, recently established in that city, and that he did not know how we could prevent it." It suggested to his, (Mr. Rochester's) mind, a further consideration, that he trusted would afford a further apology for the Episcopalians rendering their vigorous and liberal efforts in behalf of the University. We flatter ourselves it may avert the evil apprehended by my reverend brother, and prove an *antidote* to the *poison* that may be infused into the religious sentiments of our community, by the Romish institution.

In conclusion, he desired to say, that he has long cherished a desire for the success of Geneva College, and did not wish to be understood as designing to embarrass the efforts that are now being made for its restoration to a condition of independence and prosperity. He deemed it necessary to say so much in justification of the Episcopalians of Rochester.

Dr. Van Ingen here rose to say, that such sentiments touch a chord nearest his heart. If we did not believe the institutions under which he lived as a Christian, and taught as a minister, were *divine* in their origin and obligation, the *foundation* of his religious faith would be swept away. The thought of not teaching a child of his to understand and love and live in and live by *all* that he considered to be God's revealed truth, was to him shocking. And to leave at death such a child, amid the jarring opinions of the religious chaos around us, unsettled and *unhabituated* to what he deemed the ways of God, and the road to Heaven, would add the keenest pang to the agonies of dissolution. He was a Churchman as a matter of deep religious conviction and faith, *not* from expediency;—and what others might call "denominational" was a part of his religion, and he must teach his religion, and *not* another's, to his children."

The sum of $1500 was subscribed on the spot—Trinity Church, Rochester, pledging $100, Grace Church $100, and E. Darwin Smith, Esq., as an individual donation, $50. Bishop De Lancey subscribed $100, a second gift to the object, and in a few most earnest words vindicated the character of the college for *liberality* in its conduct, compared with many others with which from his youth he had been familiar. No majority of any board of trustees who *had* religious views, ever did or ever could, labor to build up the interest of opposing opinions; and Geneva College lived under the *same general charter* granted to all New York Colleges, and had never been deemed to have violated it.

It had been generally anticipated by members of the Convention, and others in attendance, that an exciting debate would have occurred on that portion of the Bishop's address, delivered the previous day, referring to the Society for the promotion of Evangelical Knowledge. The remarks of the Bishop, although affectionate and kind in their tone, were, nevertheless, streng, determined, and uncompromising, and of course, excited some little dissatisfaction on the part of the members of this Society, and others present, who approve its organization and objects.

We understand that the members of the Evangelical Knowledge Society, who were members of the Convention, resolved to present the question of the right to organize such Society in some proper manner, to the consideration of the Convention, and determined to do so in the shape of a formal paper, somewhat in the character of a protest. It was, however, not presented. It is as follows:

PROTEST.

The undersigned, members of the Convention, and also members of the Society for the promotion of Evangelical knowledge in Western New York, deem it due to themselves and to their associate members of that Society, and to the interests of religious freedom, respectfully to express their dissent from many of the opinions contained in the Bishop's address in relation to that Society, its origin, its objects, and its tendency.

In uniting with that Society, we are confident that we have violated no law of the Church, nor transcended in any degree the privileges of its members, The parent Society having been formed during the sitting of the last General Convention, with the concurrence of a number of the Bishops and a large number of the Clergy, embracing many of those most eminent for piety and learning, we did not suppose, and cannot now believe, that its object was any other than that it professed—the promotion of Evangelical knowledge,—and we are utterly unable to conceive how the means proposed for the attainment of that object can be detrimental to the true interests of the Church and of vital religion, or calculated to produce the sin of Schism.

It cannot be denied that doctrinal differences exist in the Church, nor can it be denied that the Sunday School Union, and the Protestant Episcopal Tract society which are purely voluntary associations, not organized by the General convention, nor any Diocesan convention, nor recognized or controllable by either, have lately become agencies for the dissemination of the particular doctrines and views of a party in the church.

In view of this fact we cannot see why those who utterly repudiate some of the doctrines inculcated by many of the publications of those associations, may not use the same Agency, the Press, to inculcate what they deem Evangelical Truth. If uniformity of opinion in the church cannot be expected or enforced, we know not why uniformity in religious literature should be enforced if practicable. We believe, as is happily expressed in the parent Society, that "the right among Episcopalians to hold different opinions within the limits of orthodoxy, in the faith and loyalty of the church, carries with it the right to maintain these opinions and to associate for their maintenance.

It were freedom in name only to be permitted in the church to hold different opinions upon points of doctrine, while denied the liberty to express those opinions, or to seek to disseminate them. If we may read such books as we please, we must certainly have the right to cause such books to be published; and if it is, or be deemed necessary to associate, to procure their publication, that right is necessarily implied.

We cannot, therefore, admit the justice of the opinion expressed in the Bishop's address, that our association is unwarranted in principle, nor that it "is an irregular, needless, or distracting measure." It is certainly adapted to the end which we have in view—the promotion of Evangelical knowledge—for the press is confessedly the greatest agency of the present day for the enlightenment of the world. It can only be considered "irregular" upon the ground that it is a violation of some canon or rule of the church, which is not affirmed, and most obviously cannot be maintained; it can be considered "needless" only upon the ground that no such agency is now required for the dissemination of Evangelical knowledge; it can be pronounced "distracting" only upon the ground that diversity of opinion is not allowable, and that our duty to the church forbids us to express our conscientious convictions upon principles intimately connected with eternal salvation. That voluntary associations may not lawfully be formed in the church, or that their formation involves the sin of Schism, or is of mischievous tendency, we think cannot be maintained.

The church is full of voluntary associations. Many of our agencies for the church at large, and in every particular congregation, are purely voluntary. We presume there is scarcely a flourishing congregation in the Union that has not its various benevolent and charitable societies. We are not aware that these various voluntary associations have ever been censured or particularly opposed by the Bishops or clergy of the church.

In view of these facts, and yielding to no one in our attachment to the Protestant Episcopal church of the United States, to its polity, its articles, its Liturgy and its Sacred Services, we express our most respectful but decided dissent from the opinions set forth in his address to this convention by the Bishop in respect to the Society for the promotion of Evangelical knowledge in Western New York. Of the Parent Society the Right Rev. Bishop Meade, of Virginia, certainly one of the ablest and most devoted of the Bishops, is President, and several other Bishops expressly sanctioned its formation. An auxiliary society has been formed in the city of New York by many of the most eminent and devoted of the resident clergy.

Auxiliaries have also been formed in several of the States of the Union, without any particular opposition, of which we are aware, except in the single diocese of Mississippi, by its provisional Bishop; we cannot belive that a society which is so extensively sanctioned by Bishops, clergy and laity, throughout the Union, involves any schismatic tendencies, or any dangerous element of discord or disunion. We deem our right to organize such a society, fundamentally, one of christian liberty; we cannot admit that in this country, where freedom of speech and feeedom of the press, are deemed among the inviolable rights of the citizen, that we can be justly censured for associating to use these agencies, for the sole purpose of promoting Evangelical knowledge. Considering, therefore, the official denial in the Bishop's address of the right to form voluntary associations for proper objects, however disconnected, as ours is, and seeks to be, from the constituted authorities of the church, as a practical invasion, though doubtless not so intended, of the rights of conscience and the great protestant doctrine of the right of private judgment, we should deem ourselves faithless to our duty not to express our conviction upon this subject to this convention, and that our dissent may accompany the opinions referred to, we respectfully ask that this statement may be received by the convention and entered upon its journal.

The convention proceeded to the choice of a standing committee, and the deputies to the general convention. The ballot resulted in the selection of the same committee and the same delegates as last year chosen, with two or three exceptions. Hon. C. H. Carroll was chosen almost unanimously.

NEW JERSEY.—*New Church.*—We learn, from the Courier, that a new Church Edifice is to be erected at South Trenton, on a lot of ground given for that purpose by Lieut. William E. Hunt.

The Bishop laid the Corner-Stone on the 22d inst.

MARYLAND.—*Confirmations.*—On the Seventh Sunday after Trinity, in Christ Church, Rockville, four persons were confirmed.

On Tuesday, August 8th, in St. John's Church, Mechanicsville, Montgomery county, seven.

On Wednesday, August 9th, in St. Bartholomew's Parish Church, Montgomery county, two.

On Thursday, August 10th, in Zion Parish Church, Urbana, Frederick county, two.

On Friday, August 11th, in All Saints' Parish Church, Frederick city, seventeen.—*Church Times.*

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION—*Twenty-Second Annual Meeting of the Board of Managers*—[From the Twenty-second Annual Report.]

Agreeably to appointment, the Board of Managers of the General Protestant Episcopal Sunday School Union, held their Twenty-second Annual Meeting at the Sunday School Room of St. John's Chapel, New York, on Wednesday, June 28th, at half-past 5 o'clock, P. M, The Right Rev. the Bishop of New Jersey presiding.

Present—The Right Rev. G. W. Doane, D.D., LL. D.; the Right Rev. W. R. Whittingham, D.D; the Right Rev. W. H. DeLancey, D.D., LL. D.; Rev. S. Seabury, D.D.; W. H. Lewis. D D.; J. H. Price, D.D.; H. J. Whitehouse, D.D.; C. S. Henry, D D.; B. I. Haight, D.D.; E. Y. Higbee, D.D. :Rev. J. D. Carder, R. Cox, Wm. Morris, A. B. Hart, Caleb Clapp, S. L. Southard, R. S. Howland, Lot Jones, Stephen Jewett, C. D. Jackson, Isaac Pardee, Wm. E. Eigenbrodt, A. C. Coxe, T. S. Preston, A. Leonard, James Millett, Messrs. N. B. Holmes, Floyd Smith, Wm. A. Duncan, J. W. Mitchell, J. B. Herrick.

The Secretary of the Board being absent, the Rev. Wm. E. Eigenbrodt was appointed Secretary pro tem.

The minutes of the last meeting of the Board being in print, the reading of them was, on motion, dispensed with.

The Annual Report of the Executive Committee, including the Report of the Treasurer, was read, accepted, and ordered to be printed, under the direction of the Executive Committee.

The following gentlemen were elected members of the Executive Committee for the ensuing year:

Rev. Isaac Pardee, Rev. Benjamin Evans, Rev. Wm. H. Lewis, D.D., Rev. Wm. E. Eigenbrodt, Rev. Caleb S. Henry, D.D., Rev. Benj. I Haight, D.D., Rev. Samuel L. Southard, Rev. Henry DeKoven, Mr. John W. Mitchell, Mr. Jacob B. Herrick, Mr. George C. Morgan, Mr. William A. Duncan.

The Rev. Dr. Lewis having declined the election, the Rev. Wm. Berrian, D.D., was elected in his place.

The Right Rev. the Bishop of New Jersey, seconded by the Rev. Mr. Southard, offered the following resolution:

Resolved, As the sense of this Union, That no book, to be hereafter re-published under its auspices, shall be subjected to any alteration whatever.

At the request of the mover, this resolution was laid on the table for consideration at the next meeting of the Board.

On motion,

Resolved, That the Senior Bishop attending the meeting of the Trustees of the General Theological Seminary, be authorized to call a Special Meeting of this Board during the present week, should circumstances render such meeting necessary.

Resolved, That the Executive Committee be invested with full powers to act in all matters within the control of this Board, until the next meeting thereof.

Resolved, That the Executive Committee be authorized to call meetings of the Board whenever they may deem it expedient.

The minutes of the meeting having been read, the Board adjourned.

WM. E. EIGENBRODT, Secretary pro tem.

Report of the Executive Committee.—State of the Institution.—The affairs of the Institution generally have undergone no material change since the last Annual Report, and excepting that the measures of enlarged usefulness which it commenced, by reducing the prices of its Books of Instruction, and by the issue of a Library of unequalled cheapness—which have been set before the Church in various ways—have not as yet met with that full response which it was hoped would be given, the prospects and promise of the Institution are as great as at any former period.

In the Editorial Department the Committee have endeavored to pursue that sound and conservative course which they have set forth in their last two Annual Reports, and which has received the unanimous approbation of the Board and of the Society.

Clerical Changes.

The Rev. Dr. Wheat has removed from Nashville to Columbia, Tenn., to take chage of the "Ravenscroft Collegiate and Theological Seminary." Letters and papers to be addressed accordingly.

The Rev. Edmund Embury having accepted a call to New Windsor, Orange county, N. Y., requests that letters and papers may be directed accordingly.

The Rev. Francis M. Baker has been received into the Diocese of Maryland, by Letters Dimissory from the Rt. Rev. the Bishop of Alabama. Mr. Baker has been invited to take charge of St. Mark's Parish, Frederick county. P. O. Petersville.

The Rev. N. P. Tillinghast has been received into the Diocese of Maryland, by Letters Dimissory from the Rt. Rev. the Bishop of South Carolina; having been invited to the charge of St. John's Church, Georgetown, D. C.

Notices.

PREMIUM TRACT.

The Association for Improving the Condition of the Poor, desiring a Tract calculated to promote provident habits, economy, and good management among the laboring classes, has authorized the undersigned to offer, for the best production on these subjects, a premium of Fifty Dollars. It should have prominently in view the fluctuations in the demand for manual and mechanical labor, at different seasons, in large cities, and not exceed 12 pages, 12mo. A narrative Tract, in simple style, will have the preference.

Manuscripts in an envelope, containing the writer's name, &c., will be received until November 1st. Address the undersigned, No. 140 Grand street, New York.

R. M. HARTLEY, Secretary.

New York, August 5, 1848.—4t

A CARD.

FRANK WILLS, Architect, M. C. S., 156 Broadway.

Mr. Wills prepares designs for stone and timber Churches, sepulchral memorials, painted windows; also for houses, cottages, &c.

Agent for Minton & Co.'s (of Stoke-upon-Trent, England) patent Encaustic Tiles, and Warrington's (of London,) stained glass.

St. Peter's Church, Brooklyn.—Divine Service is regularly held at the hours of half-past 10, A. M., and half-past 7, P. M., in the large rooms in Power's street, near Atlantic street. Sunday School at a quarter-past 9, A. M. All persons friendly to the extension of the Church in this flourishing portion of the city, are respectfully invited to attend.

Contributions of money, or of books, for the formation of a Sunday School and Parish Library, will be thankfully received by A. H. Washburn, Esq., corner of John and Nassu streets, New York, or by Rev. Wm. Staunton, Rector, Warren street, 4th cottage from Clinton street, Brooklyn.

Brooklyn, August 26, 1848.

Notice of Services for the Diocese of New-York.—Having been requested by the Standing Committee of the Diocese of New York to perform Episcopal Services in this Diocese from Easter to the meeting of the Convention in September, and having consented to comply with this request so far as my Diocesan duties will allow, I give notice of my design, God willing, to be in the following places, ready to perform such Episcopal duties as may be desired.

Sunday, August 27, at Louisville, confirmation, 10½, A. M.

Tuesday, August 29, at Walton, confirmation, 3, P. M.

Wednesday, August 30, at Delhi, confirmation, 3, P. M.

Thursday, August 31, at Hobart, confirmation, 3, P. M.

Friday, September 1, at Prattsville, confirmation, 3, P. M.

Saturday, September 2, at Windham, confirmation, 10, A M.

Saturday, September 2, at Cairo, confirmation, 3, P. M.

Sunday, September 3, at Oakhill, confirmation, 10½, A. M.

Monday, September 4, at Rensselaerville, confirmation, 10½, A. M.

Tuesday, September 5, at Glenville, confirmation, 10½ A. M.

Wednesday, September 6, at Athens, confirmation, 10½, A. M.

Thursday, September 7, at Esopus, confirmation, 10½, A. M.

Friday, September 8, at Clinton, consecration, 10½, A. M.

Sunday, September 10, at Marlborough, confirmation, 10½, A. M.

Monday, September 11, at Walden, confirmation, 10½, A. M.

Tuesday, September 12, South Middleton, consecration, 10½, A. M.

Wednesday, September 13, at Goshen, confirmation, 10½, A. M.

Thursday, September 14, at New Windsor, consecration, 10½, A. M.

Friday, September 15, at Port Edward, consecration, 11, A. M.

Saturday, September 16, at Whitehall, confirmation, 10½, A. M.

Sunday, September 17, at Ticonderoga, confirmation 10½, A. M.

Monday, September 18, at West Point, confirmation, 10½, A M.

Tuesday, September 19, at Plattsburgh, confirmation, 10½, A. M.

Thursday, September 21, at Malone, consecration, 10½, A. M.

Friday, September 22, at Ogdensburgh, confirmation, 7 P. M.

W. H. DELANCEY,
Bishop of the Diocese of Western New York.

July 15, 1848.

Geneva College.—The first term of the next Academical Year, (1848-9,) will open on Thursday, September 14, 1848. Candidates for admission may present themselves the day before—September 13, or on Tuesday, August 1, the day preceding the Annual Commencement.

BENJAMIN HALE, President.

Geneva College, July 12, 1848.—5t

Banvard's Panorama.—We understand that Mr. Banvard has just finished a beautiful Panorama of the Missouri River, which opened to the public on Wednesday last, in conjunction with the Mississippi. The two rivers combined, represent a country of twenty-three hundred miles, from New Orleans to the mouth of the Missouri, thence up to the Yellow Stone, near the Rocky Mountains, covering a vast extent of canvass, and being by far the largest painting ever produced by man. This addition will form an unexpected feature, and will draw thousands to view it, who have visited the former painting; and we would advise all strangers visiting the city to view this mammoth work.—*Morning Star.*

Acknowledgments.

DOMESTIC MISSIONS.

Since his acknowledgment of the 15th inst., the Treasurer has received the following contributions:

From St James's, Bristol, Pa, a member, for the Jews, 5; Capt A Palmer, Butternuts, N Y, one-third, 10; Christ ch, Alexandria, D C, 15; Christ ch, Norwich, Ct, 30. Total, $60.

THOMAS N. STANFORD, Treas.,
New York, August 22, 1848. 139 Broadway.

FOREIGN MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since his report of 15th inst:

From Christ ch, Alexandria, Va, by Rev C B Dana, Mrs C F Lee, Greece, 5; children of do, for Africa, 8 87; Mrs Wm Cazenone, Africa, 15; do, China, 15; Misses B and L Mason, annual subscription, ed., China, 25; other contributions, 1 13—70; Capt A Palmer, Butternuts, N Y, one-third, 10; T O J, for Athens, 1; Christ ch, Hartford, Ct, 27; do, do, for Constantinople, 10—37; St Matthew's ch, Jefferson co, Ky, 16 20; and 20 20—36 40; a lady of Trinity ch, New Haven, for support of a child in Africa, 20. Total, $174 40.

J. SMYTH ROGERS, Treas.,
New York. August 22, 1848. No. 2 Park Place.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer acknowledges the receipt of the following sum since his report of 15th inst:

From St Ann's ch, Lake Mahopack, by Rev Wm Morris, 13; St John's ch, Stamford, Rev A S Todd, D D, 17 20; a communicant of St John's ch, Brooklyn, 1. Total, $31 20.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, August 22, 1848. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following sum, since his report of 15th inst:

From St John's ch, Stamford, Ct, Rev A S Todd, D D, 10.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, August 22, 1848.

St. Peter's Church, Brooklyn—The undersigned gratefully acknowledges the receipt of $42 16, by the hands of Rev Dr Lewis, being the amount of a collection in the "Ch of the Holy Trinity," on Sunday morning, 20th inst., in aid of St Peter's Church.

WILLIAM STAUNTON,
Brooklyn, August 26, 1848. Rector of St. Peter's.

Advertisements.

NEW ENGLISH THEOLOGICAL WORKS.—Discourses on Heavenly Knowledge, and Heavenly Love, by Francis Gorden, M. A., 1 vol. $1 50.

Sermons by the Rev. H. W. Hancis, M. A. $1 50.

Waterworth, (Rev. I.) The Canons and Decrees of the Sacred and Œcumenical Council of Trent, to which are prefixed Essays on the External and Internal History of the Council, 8vo. $3.

Hampden, (Bishop of Hereford,) Sermons preached before the University of Oxford, from 1836 to 1847, 1 vol. $3.

Pulpit, (The) Sermons by Eminent Living Divines, Vol. 53, $2.

Sermons by the late Thomas Tattershall, D.D., 1 vol. 8vo. $3 75.

Examination before admission to a Benefice, by the Bishop of Exeter, followed by refusal to institute, on the allegation of unsound doctrine respecting the Efficacy of Baptism, edited by the Clerk Examiner, George C. Gorham, B. D. 8vo 2.

On the Canon of the Scriptures of the Old and New Testament, and on the Apocrypha—eleven Discourses, by Chris. Wordsworth, D.D., 8vo. $3.

D. APPLETON & CO., Importer,
August 26—1t 200 Broadway.

A YOUNG LADY, a communicant of the Church, and who can *thoroughly* teach French and English, with the rudiments of Music, wishes a situation as Governess in a private family, or as teacher in a school. The best of references will be given. Please address P. M. O., at the office of "The Churchman."

August 26—1t$

MISS RIPLEY'S SCHOOL for Young Ladies, East 23d street, (between the Fourth and Lexington Avenues,) will open on Tuesday, the 5th of September.

August 26—4t

THE COLLEGIATE SCHOOL, No. 95 Mercer street, will be re-opened on Monday, September 4th. Circulars containing terms for the English course of instruction, Mathematics, Latin, Greek, French, Spanish, and German Languages, may be obtained at the Bookstore of Mr. Carter, corner of Canal and Mercer streets.

August 26.

A LADY, commanding best of recommendations, wishes to teach Music and French, and if desired, English studies. Terms, if in a private family, $400.

Address, (post paid,) "R. M., Churchman office."

August 26—2t

ENGLISH CHURCH ARCHITECTURE.—D. Appleton & Co. have recently imported: 1. Parish Churches—being Perspective Views of English Ecclesiastical Structures, accompanied by Plans drawn to an uniform scale, and letter-press descriptions, by R. & J. A. Brandon, Architects—nearly 100 plates. Price $12.

2. A Manual of Gothic Architecture, by F. A. Paley, M. A., with nearly 70 illustrations, 1 vol. $1 25.

3. The Principles of Gothic Ecclesiastical Architecture, by Matthew Bloxam, illustrated by 228 cuts, $1 75.

4. Anglican Church Architecture, with remarks on Ecclesiastical Furniture, by James Barr, illustrated with over 200 cuts, $1 50.

5. Remarks on English Churches, and on the expediency of rendering Sepulchre Memorials subservient to pious and Christian uses, by J. H. Markland, F. S. A., illustrated, $1 75.

6. Churches, their Structure, Management, and Decorations, by the Rev. A. Poole, M. A., illustrated, 50 cts.

7. A Concise Glossary of Terms used in Grecian, Roman, Italian, and Gothic Architecture, illustrated with 40 cuts, $1 75.

8. Instrumenta Ecclesiastica, containing a variety of Working Drawings of Details and Fittings appertaining to Churches and their precincts, edited by the Ecclesiological Society, 1 vol. 4to. $10.

9. An Inquiry into the Difference of Style observable in Ancient Glass Paintings, especially in England, with Hints on Glass Paintings, by an Ameteur, illustrated with 75 plates, beautifully colored, $8.

10. Winkle's Architectural and Picturesque Illustrations of the Cathedral Churches of England and Wales, with descriptions, 3 vols., comprising over 150 pages, $13 50.

11. Weale's Papers on Architecture, illustrated with several hundred plates, some colored, 4 vols. 4to. $40.

12. An Analysis of Gothic Achitecture, illustrated with over 700 examples of Doorways, Windows, &c., with remarks by R. & J. A. Brandon, 2 vols. 4to. $30.

August 26—1t

THE NATIONAL PSALMIST, By Mason & Webb. Now ready for delivery, "The National Psalmist: a New Collection of Church Music, &c. By Lowell Mason and George James Webb."

This work, upon which more than three years of labor have been expended, is now presented to Choristers, Teachers of Music and others, as a most complete *Manual of Psalmody*, adapted to the use of Choirs, Congregations, Singing Schools, and Musical Societies.

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August 26—3t

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ST. PAUL'S COLLEGE, College Point. The next Term of this Institution will commence on the 1st Monday of October. Pupils are admitted into the Primary Department at ten years of age; and into the Collegiate Classes, whenever they possess the requisite qualifications of Learning. Application for admission to be made to J. G. Barton, Rector. August 26.

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CAUTION—A letter, written by Rt. Rev. C. S. Hawks, Bishop of Missouri, was lost on Sunday, 20th inst The finder will confer a favor by leaving it with Messrs. Stanford & Swords, No. 139 Broadway.

Any attempt which may be made to use said letter hereafter, will of course be fraudulent—its object having been to authorize an application for aid in building St. Mary's Church, in Missouri. August 26.

CROKER'S BOSWELL'S Johnson. A new English Edition, at a reduced price.—D. Appleton & Co., 200 Broadway, have just imported Boswell's Life of Johnson, including their Tour to the Hebrides, by Right Hon. J. W. Croker, LL. D., a new edition, thoroughly revised, with much additional matter, illustrated with steel plates. One handsome vol. royal 8vo. $5.

August 26—1t

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August 12—4t

SELECT SCHOOL, (Mathematical, Classical, &c.,) under the care of the Rev. Isaac Peck, at No. 36 Amity St. The Fall Term will commence on the first Monday in September. For particulars apply (during vacation) to the Editor of the Churchman.

Aug. 5th, 1848.

THE CHURCH ALMANAC—Will be ready in a few days—the Church Almanac for 1849, with a new arrangement of the Calendar pages, showing the Lessons for each day, and a complete and accurate account of the General and Diocesan Institutions of the Church, together with an Alphabetical List of the Clergy. Orders to be addressed to

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August 19—3t

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August 12—10w

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[From the English Churchman.]

MARRIAGE WITH A DECEASED WIFE'S SISTER.

The Commissioners, appointed by Her Majesty, "to inquire into the state and operation of the law of marriage, as relating to the prohibited degrees of affinity, and to marriages solemnized abroad or in the British colonies," having taken evidence upon the first branch of their inquiry, have agreed to the following report:—

We have first directed our attention to the question of marriage within the prohibited degrees of affinity, and to the law affecting such marriages.

We conceive that it is not necessary, in the discharge of the duty intrusted to us, that we should attempt to enter into any examination of the law, or practice, in respect of such marriages in the early ages of Christianity. In reference to this it may be sufficient to state that, for several centuries, marriages within certain degrees of affinity were prohibited by the Church, but that, by the authority of the Pope, dispensations were granted, though to what extent, and in what cases, we do not inquire. In England we apprehend that this was the state of the law up to the time of King Henry VIII. Marriages within the present prohibited degrees of affinity were null and void, unless dispensation had been first obtained.

The question, whether marriages within the present prohibited degrees of affinity were permitted by the law of God, was the subject of much discussion when King Henry VIII. sought to be relieved from his marriage with Queen Katharine. This marriage was pronounced null and void by Archbishop Cranmer. From that period the Ecclesiastical Courts dealt with these marriages, at first, by pronouncing them null and void, notwithstanding one or both of the parties might be dead, when the suit was sought to be commenced. But, in the time of James I., the Courts of Common Law interfered, and prohibited the spiritual Courts from proceeding to pronounce them null and void after the death of one of the parties. Hence all these marriages came to be called voidable marriages, in contradistinction to those which were void, as in the case of a marriage where there was a first husband or wife living at the time of the second marriage, or where one of the parties was a lunatic at the time of celebrating the marriage. Marriages, therefore, within the prohibited degrees were only voidable; and if they were not pronounced null and void, by the competent ecclesiastical tribunals, during the lives of both parties, their validity could not be afterward questioned, nor the legitimacy of the children be impeached.

This state of the law continued unaltered in England until the year 1835, when the statute 5 and 6 William IV., c. 54 (commonly called Lord Lyndhurst's Act) passed. The effect of that statute was to prohibit the Ecclesiastical Courts from entertaining any suit for the purpose of pronouncing null and void, marriages, within the prohibited degrees of affinity, celebrated before the passing of the Act; and all such marriages, celebrated after the passing of the Act, were declared by it to be null and void.

This statute extends to Ireland; and, consequently, the law on this subject is the same in that country as in England.

The law of Scotland does not recognise, in this matter, the distinction between void and voidable marriages, but holds void, *ab initio*, all marriages contracted within the prohibited degrees of consanguinity or affinity. In that country the sister of a deceased wife is declared to be within the prohibited degrees, by the whole authority of the Church, and, generally, by lawyers. Doubts, however, have been stated, and upon strong grounds, by some eminent Scottish lawyers, whether that degree be within those prohibited, so as to render void the marriage which may be contracted by a widower with the sister of his wife.

A question has lately arisen, upon an indictment of one Chadwick for bigamy, as to what were the prohibited degrees intended by the statute of the 5th and 6th William IV., c. 54: and the Court of Queen's Bench unanimously were of opinion that the degrees intended were those mentioned in the table annexed to the Book of Common Prayer.

It further appears that many other questions of great difficulty, which have relation to such marriages, have been submitted to the consideration of eminent counsel, but have not received any judicial decision. We will state some of them, whether a marriage had abroad between two English subjects, within the prohibited degrees of affinity, would be held null and void by the tribunals in England, if it were legal by the law of the country where it was solemnized; whether a *bona fide* domicile would make any distinction; and what would be the law if one of the parties were a subject, and particularly of the state where the marriage was solemnized.

We have directed our inquiries to the laws of other countries with respect to marriages within the prohibited degrees of affinity, and more especially to a marriage with the sister of a deceased wife. From the evidence which we have taken there can be no doubt that this last class of marriages is, of all those within the prohibited degrees, by far the most frequent; so much so that it necessarily forms the most important consideration in the whole subject. When, therefore, for the future, we speak, in this report, of marriages within the prohibited degrees, we intend, when it is not otherwise declared, to confine our observations to marriages with the sister of a deceased wife.

We find, from the evidence, that marriages of this kind are permitted, by dispensation, or otherwise, in nearly all the continental states of Europe. We have inquired upon what principle these marriages are permitted or prohibited. In the Roman Catholic Church they are prohibited as matter of discipline; but such prohibition may be, and is, dispensed with by the Pope, or where, from distance, resort cannot without great inconvenience be had to Rome, by others authorized by him; and upon this principle that the Church, and not the law of God, has imposed the prohibition; and, therefore, that the Church, for fitting reasons, may dispense with it.

Protestant States on the Continent of Europe, with the exception of some of the Cantons of Switzerland, permit these marriages to be solemnized by dispensation, or license, under ecclesiastical or civil authority.

With regard to the law on this subject in the United States of America, we cannot better illustrate it than by quoting the following passage from the late Mr. Justice Story. He says: "In many, and indeed in most, of the American States marriages between a man and the sister of his former deceased wife, are not only deemed in a civil sense lawful, but are deemed in a moral, religious, and Christian sense lawful, and exceedingly praiseworthy. In some few of the States the English rule is adopted." And in a letter, which has been communicated to us, the same learned judge thus expresses himself:—"Nothing is more common in almost all the States of America than second marriages of this sort; and, so far from being doubtful as to their moral tendency, they are, among us, deemed the very best sort of marriages. In my whole life I never heard the slightest suggestion against them, founded on moral or domestic considerations."

In the Greek Church these marriages are considered incestuous and unlawful, and are not allowed, either by dispensation or otherwise. But in the case of a marriage solemnized in Russia, between persons not in communion with the Eastern Church, it seems that such a marriage, if permitted by the law or discipline of the community, to which those persons belong, would not be invalidated by the law of the State.

The opinion prevalent among the Jews is, that Scripture does not prohibit such unions; and so far are the Jews from regarding these connections with disfavor, that, when there are children, the usual time prescribed for remaining in widowhood is abbreviated in such cases. The law and practice prevailing among the Jews as to this matter are stated with great clearness and ability in the evidence of their Chief Rabbi in this country.

The various bodies of Dissenters in England do not appear to entertain the opinion that these marriages are interdicted by Holy Writ, or that they are in themselves reprehensible.

We have been particularly desirous to ascertain the opinion of the Clergy of the Established Church in England on the two questions, whether the marriage with the sister of a deceased wife is prohibited by the law of God; or, if not, whether it ought to be interdicted upon any other ground.

The number of Clergy in England is so great, that we have found it impracticable to collect the opinions of the individuals composing that body. We have, however, to the utmost of our power, caused it to be known that we were ready to receive information from every quarter, and more especially from the Clergy; and we have taken the evidence of those who were known, by their published opinions, or otherwise, to have carefully considered the subject; and on both sides of the question.

We are satisfied that a great diversity of opinion prevails, among the Clergy of the Established Church in England upon both questions. We think that very many of them do not consider such marriages to be prohibited by the law of God; but that the majority object to them either upon this, or upon other grounds.

In Ireland, the great majority of the Clergy of the Established Church are represented as disapproving of these connections; which are rare also among the Presbyterians in that country, and are generally disapproved of by their ministers.

In Scotland the opinion of the Clergy is decidedly against these marriages.

Among the laity of the United Kingdom divers opinions obtain; but we think that the prevalent feeling is against these marriages; and that a large majority, if asked their opinion, without time for consideration, would express a very strong dislike and disapprobation of them. But, judging from the evidence before us, we cannot entertain any reasonable doubt, that families of a religious and moral character have, in several instances, when such connections have taken place among themselves or their friends, been perfectly satisfied, upon a consideration of the whole subject, that such marriages were not objectionable, either in a religious or moral point of view. We are persuaded, however, that comparatively few, either of the Clergy or laity, have carefully considered the subject, unless where circumstances have forced it upon their attention.

In regard to the subject of this our first report to your Majesty, it became an object of great importance to ascertain, as far as was practicable, the effect of the statute of the 5th and 6th William IV. Of the number of these marriages, prior to 1835, it was impossible to acquire distinct information; so that we could not institute a correct comparison between the effect of the law while such marriages were voidable, and the effect of the law rendering them *ipso facto* void. It is clear, however, that prior to the Act of 1835, these marriages were sufficiently numerous to attract the attention of the Legislature, and to call upon Parliament to apply a remedy. That Act substantially rendered all past marriages of this kind valid, and secured the issue against any chance of being bastardized by a decree of the Spiritual Court pronouncing the marriage null and void *ab initio*. So far the statute may be termed retrospective.

How far the prospective enactment of this statute, which declares such marriages for the future to be null and void, has attained the object which the Legislature had in view we proceed to inquire. But we must first express our opinion that, whether successful in this respect or not, the statute was a wise amendment to the former law, in so far as it abolished the distinction between void and voidable marriage; for nothing could be more opposed to all just principles of jurisprudence than the permitting of uncertainty to attend the marriage state. Before the passing of this statute the husband or the wife might, at any period of their cohabitation, by instituting a proceeding in the Ecclesiastical Court, cause the tie that bound them to be broken, and their issue to be rendered illegitimate. Any person, from any motive, might, during the lives of the parties, cause the same to be done. It would be difficult to conceive a state of the law more opposed to all sound principle, tempting to the breach of it by hopes of impunity, destructive to the happines of the parties, by rendering the bond uncertain; and sometimes subjecting them to the misery of having their own hopes, and those of their children, at the mercy of unprincipled extortion.

Toward the close of the year 1846 a limited inquiry was instituted, at the instigation and expense of some private individuals interested in this question, for the purpose of ascertaining to what extent the Act of 1835 had been infringed, and whether any hardships were inflicted by the operation of that Act, to such an extent as would warrant an application to Parliament for an alteration of the law. In stating the result of this inquiry, as it has been proved before us, we feel bound to observe that, although made at the instance of interested parties, it appears to have been conducted by gentlemen of intelligence, station, and character, and with discretion, as well as with perfect integrity and good faith. The inquiry was limited to a period not less than three months, and to a comparatively small portion of England alone; but five districts were selected with impartiality and discrimination, as likely to afford a test of the probable operation of the law throughout the kingdom. The districts consisted, first, of some of the manufacturing portions of Lancashire and Yorkshire; second, Norfolk and Suffolk, and parts of Lincolnshire and Essex; third, parts of Warwickshire and Staffordshire, including Birmingham and the Potteries; fourth, parts of Hampshire, Dorsetshire, and Devonshire, including Portsmouth, Southampton, Winchester, Dorchester, Plymouth, and Exeter; and fifth, the towns of Bristol, Bath, and Cheltenham, and their immediate vicinities. Besides these districts, an inquiry was also commenced within the limits of the metropolis, but was not prosecuted to any extent, in consequence of the difficulty of obtaining information in so mixed and numerous a population, without any legal authority to require it.

The summary of information thus obtained may be stated as follows, viz., of marriages ascertained to have taken place in the districts alluded to, between parties within the prohibited degrees, 1,364 have been contracted since Lord Lyndhurst's Act; and of these, upward of nine-tenths have been contracted with a deceased wife's sister. There were discovered, in the course of this inquiry, eighty-eight cases only in which the Act had prevented an intended marriage; and, of these eighty-eight cases, thirty-two are stated to have resulted in open cohabitation, without the sanction of any form or ceremony.

Of the marriages thus ascertained to have been contracted very few were between persons of the poorer classes. For though we have reason to conclude that such marriages are at least as frequent in those classes as in any other, and perhaps even much more so, the condition and circumstances of the parties render their affinity less observed, and consequently difficult to be traced without more elaborate investigation. On the other hand, among the parties contracting these marriages since, as well as before, the Act of 1835, there are found to be many persons of station and property, and of unimpeachable character and religious habits.

For the mode in which these numbers were arrived at, the details of the inquiry, and the impressions produced on the minds of the persons engaged in it, we refer to the evidence of the gentlemen who conducted the investigation.

We forbear to make any calculation deduced from this inquiry, limited in time and extent as it necessarily was, as to the number of marriages within the same degrees which have probably been contracted since 1835, and down to the present time, throughout the whole of England and Ireland; but it is probable that they would bear a proportion to those ascertained in the districts already referred to.

We cannot avoid the conclusion that the statute 5 and 6 William IV., c. 54, has failed to obtain the object sought to be effected by its prospective enactments. It has not prevented marriage with the sister or niece of a deceased wife from taking place in numerous instances; whether more or less numerous than before the passing of the statute we have not, as was before observed, sufficient data to enable us to form an opinion. But, without reference to any comparison of this description, the number of those marriages is so great as to justify us in saying, that the provisions of that statute, rendering them null and void, have not generally deterred parties from forming such connnexions.

No doubt this is a great and continually increasing evil. On a low computation such marriages must amount to thousands; but from the nature of the connexion, and the secresy which often attaches to it, their number cannot be accurately ascertained.

The evil is great; for as, beyond all reasonable doubt, such marriages, when celebrated in England or Ireland, are void, the consequences are disastrous to the parties and their issue, at once affecting all the relations of mutual duty and obligation, as well as the rights dependent upon *status;* nor less pernicious, in a public view, as exhibiting avowed disobedience to law by the open assumption of a sacred character, which the law expressly denies. The doubts which exist as to the validity of these marriages, when celebrated abroad, under a variety of circumstances, add another evil consequence to those which we have enumerated.

We have endeavored to ascertain why this statute has failed to attain its object; why so many persons, in defiance of its provisions, and the consequences of violating them, have still every year formed such connexions; and why the severer enactments of the statute have not, as far as we know or have reason to believe, proved more effectual than the uncertain consequences of the previous law. This is a problem not easily solved; but we think we may partly discern the causes of this state of things from a review of some of the more prominent arguments urged against these marriages on the one hand, and, on the other, of some of the grounds alleged in support of such a change of the law as would allow them: and also from a consideration of the motives and circumstances generally attendant upon them.

Some persons contend that these marriages are forbidden expressly, or inferentially, by Scripture. If this opinion be admitted, *cadit quæstio*. But it does not appear from the evidence that this opinion is generally entertained.

Others think, that though marriages of this description are not prohibited by Holy Writ, yet that, since from an early age they have been discountenanced by the Church, they ought, in deference to this authority, to be forbidden by law: but we do not believe that the bulk of the community have ever viewed the subject in this light.

We consider that the feeling against these marriages is, in a great measure, founded rather on a vague and uninformed assumption that they are prohibited by God's Word, than on a mature examination either of the Scriptures, or of the law of the Church.

But the argument which is most strongly insisted upon is this, that marriage produces the most unreserved intimacy with the family of the wife; that all her relations become, as it were, the relations of the husband; and especially, that the sisters of the wife so live with the husband, and assist the wife in discharging so many of her duties toward him, that they are constantly, at all times and seasons, alone with him; that if a possibility existed that hereafter the husband and sister-in-law might become husband and wife, cause would be given for the excitement of those feelings which might destroy the peace of the wife, or even lead to a criminal intercourse; that the great object ought to be to induce the husband to regard his wife's sister as his own; that to preclude the possibility of a future legal alliance is the best means towards this end; and that therefore such prohibition is a just and wise exercise of the power of the Legislature.

Those, on the other hand, who defend and uphold these connexions, contend that the marriage with a wife's sister, so far from being prohibited by the law of God, is inferentially permitted thereby. They assert that it is beyond the proper province of the Legislature to interdict any marriages not prohibited by the law of God: they say that consanguinean marriages in this degree are prohibited by the law of nature, as well as by Scripture; but that no such abhorrence exists, nor can be made to exist, of intercourse between a man and his wife's sister, as nature has implanted in respect to intercourse with his own sister; and they refer to the many cases where the wife, on her death bed, has declared her anxious desire that her husband should contract marriage with her sister.

They contend further, that such marriages ought to be permitted for the advantage of the children who have had the misfortune to lose their mother; that the experience of the world has proved that they will take place, when circumstances occur which are calculated to bring them about; and that the laws of nearly all Europe have permitted them, and necessarily so, because all prohibitory laws against them have failed.

It remains for us concisely to state the circumstances which generally give rise to matrimonial connexions of this kind, and the various motives which, as we conceive, actuate persons in forming them.

We believe that the fair and just inference, from the information before us, is that, in most instances, those marriages are neither prevented nor produced by any of the reasonings to which we have adverted, but spring out of a peculiar combination of circumstances, which, when they do occur, give rise to feelings naturally leading to marriage.

The common foundation of such marriages is the familiar intercourse which naturally prevails between a man and his sister-in-law when, upon the death of a wife, she assumes her sister's place in the care of the children and in the superintendence of the domestic establishment. We believe that among persons who have not passed the middle age, attachments will be very frequent, whenever the sister of the deceased wife comes to live under the roof of the husband. We think all experience has shown that the same circumstances which tend to form matrimonial alliances with persons, not connected by affinity, will, in some cases, create the same feelings between the husband and the sister of the deceased wife, because no natural repugnance exists to such connexions. They are prevented, however, more or less, by two considerations—viz., when a belief exists that such a union is opposed to divine law; and when there is a strong conviction that it is against the opinion of friends and of society, and a great desire to retain their good opinion.

Generally, we are led to consider that the number of those marriages will bear a proportion to the number of cases in which the sister of a deceased wife becomes an inmate of the husband's house. But many circumstances will necessarily affect the result—as age, religious feeling, anxiety to stand well with the world—even the occurrences of two sisters residing in the family instead of one.

It is evident that the strongest motives exist to induce the husband to desire the assistance of the sister of the deceased wife for the management of his household, and the care of his children. Such assistance will appear to him more or less necessary according to circumstances; but, in all cases where there are children of a tender age, there is a vacancy made by the death of the wife which her sister appears, above all persons, qualified to supply.

It may be advisable to consider this part of the subject with reference to the community as divided into three classes: the most elevated in rank and fortune, the next class, and the rest of the community.

Few of these marriages are found to have taken place among persons of a high station. But we do not attribute this to any stronger sense of religious or moral obligation than in other classes. On the contrary, the evidence shows, that where circumstances have placed persons of elevated rank in situations likely to create such attachments, connexions of this kind do take place, as among other ranks. Probably, the true reasons why such marriages are rare in the highest class are:—1st. That the numbers of such class are small; 2nd. That in such class a sister less often occupies the place of a deceased wife. Wealth provides otherwise for the management of domestic affairs; governesses take the charge of children where considerations of expense do not intervene; relations have much greater facility of seeing the children, and superintending their education, without actual residence under the father's roof; even under the roof, the society is less closely domestic and private; and the desire of not offending the opinions or scruples of the world, be they right or wrong, is stronger. These considerations, we think, account for the small number of marriages of this kind in high life, without supposing that the feelings would be different, or differently governed, if the circumstances were the same.

In the next rank of life the evidence shows that these attachments and marriages are frequent, and we believe frequent in proportion to the occurrence of the circumstances which would naturally give rise to them, that is, in proportion to the number of cases where the sister of a deceased wife takes up her residence under the husband's roof, the parties not having passed the middle age. We find that the relations and friends of both parties have in some cases readily assented to the contraction of such marriages; and in other cases, where a contrary feeling may have originally existed, they have not hesitated, upon a consideration of the subject, to sanction with their approval the connexion already formed.

We do not find that the persons who contract these marriages, and the relations and friends who approve of them, have less strong sense than others of religious and moral obligation, or are marked by laxity of conduct.

Among the poorer classes of society, we believe that, in a great majority of cases, where the sister of the deceased wife becomes an inmate of the house, and the parties are not advanced in age, the end of such a state of things is marriage, or concubinage. The constant and familiar intercourse, the want of separate accommodation, and the entire privacy, give rise to feelings which, in the ordinary course of things, naturally will produce the consequences which we have stated. When a poor man with a family has the misfortune to lose his wife, some assistance for his domestic concerns becomes indispensable; assistance, too, for which he cannot afford to pay, and which must be rendered immediately. All circumstances and all feelings point to the sister of the deceased wife; and when once she becomes a permanent inmate, the result in this class, is almost inevitable—cohabitation with, or without, the form of marriage.

On a review of the subject in all these different bearings and effects, we are constrained, not only to express our belief, that the statute of the 5th and 6th William IV. has failed to attain its object, but also to express our doubt whether any measure of a prohibitory character would be effectual. These marriages will take place when a concurrence of circumstances give rise to mutual attachment; they are not dependent on legislation.

We are not inclined to think, that such attachments and marriages would be extensively increased in number were the law to permit them; because, as we have said, it is not the state of the law, prohibitory or permissive, which has governed, or, as we think, ever will effectually govern, them.

We have endeavored, faithfully and impartially, to set forth the result of our investigation; but whether any or what measure should be introduced for a change of the law, either on the side of relaxation or stricter prohibition, we must leave to the wisdom of the Legislature

(Signed) J. LICHFIELD.
JAMES STUART WORTLEY.
STEPHEN LUSHINGTON.
A. R. BLAKE.
EDWARD VAUGHAN WILLIAMS.
AND. RUTHERFORD.

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ST. PETER'S BOARDING AND DAY SCHOOL FOR BOYS, Westchester,—one and a half hour's distance from New York, by Harlem Rail Road. Principal—EDWARD P. WRIGHT. The object of the School is to impart a thorough English, French, Classical, and Mathematical Education. The charge for Boarders is $200 for the year of 46 weeks, which includes Tuition, Board, Washing, and Mending. For Day Scholars, $50 per year; or $35 for English and French alone. The Rev. C. D. JACKSON will give his advice and assistance in the general management of the School.

REFERENCES—Rev. Drs. Wainwright, Whitehouse, Price, and Haight, Lewis and Mead, Rev. Messrs. Parks, Staunton, and Powell, and Messrs. Mitchell, Brouwer, Butler, and Dana. Circulars can be had at the Church Depository, 20 John street; Churchman office, 12 John street; and at Shepherd's Bookstore, Broadway. July 29

PRIVATE EDUCATION.—The Rev. P. TELLER BABBIT, Rector of St. Paul's Church, Woodbury, Litchfield county, Connecticut, and late Principal of the Diocesan School for Boys in Charleston, S C., offers to take into his family for private instruction, not more than *three or four boys.* His object is to impart to his pupils the constant, kind, and careful supervision which experience has taught him is necessary to secure the most perfect development of the moral and intellectual qualities of youth.

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August 12.

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REV. H. W. SWEETZER, M. A., Principal.
R. M. CONDON, Teacher of Music.
August 12—5t

COLLEGE OF ST. JAMES—Washington County, Maryland. The next Session will begin on Monday, October 2d, on which day all the students are requested to attend punctually. New students may then present themselves for examination, and will be admitted into any class for which they may be qualified.

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Will also re-open on the same day. Pupils who have acquired the elements of English, and are twelve years of age, are received into the Grammar School, and prepared for admission into the College.

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Application for the admission of pupils, or for further information, may be made to
JOHN B KERFOOT, Rector.
College of St. James. P. O., Maryland.
August 12—8t

LIFE ASSURANCE.—National Loan Fund Life Assurance Company. 26 Cornhill, London, and 71 Wall Street, New-York. Capital, £500,000 sterling, or $2,500,000. (Empowered by Act of Parliament,) 2d Vict.—Royal Assent 27 July, 1838. "A Savings Bank for the Widow and the Orphan." T. Lamie Murray, George Street, Hanover Square, Chairman of the Court of Directors in London.

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July 8—3m

MUTUAL BENEFIT LIFE INSURANCE COMPANY, No. 11 Wall street.

This Company completed its THIRD year on the 1st of May last, at which time the SURPLUS amounted to $542,010 58, showing an amount of business unparalleled in the history of Life Insurance.

DIVIDENDS OF PROFITS are declared ANNUALLY upon all Life Policies which have settled two or more premiums; the profits draw interest at the rate of 6 per cent. per annum, and can be made available at once, to the extent of TWO THIRDS of their amount, where the party has paid his premiums in full.

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THE Mutual Benefit Life Insurance Co., 11 Wall street. Statement, May 1, 1848.

This Company has issued, since the 25th April, 1845, to this date, (3 years)........	5,527 Policies.
Policies cancelled, expired, and forfeited..	819
Policies now in force..........	—4,708
Amount of Premiums received on the above,	$697,455 61
" received for interest	21,276 43
Total receipts in 3 years.........	$718,732 04
Losses and expenses paid during same time,	176,721 46
Surplus, May 1, 1848,...........	$542,010 58

The recipients of amounts paid for losses are as follows:

Widows..............	38	Children	153
Husbands............	6	Creditors	7

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ORGAN BUILDING CHEAP.—The subscriber having located himself at Buckram, Long Island, a few miles from the village af Glen Cove, is prepared to execute orders for every description of Organs now in use, with all modern improvements at a lower price than at any other establishment in the United States. His long experience, both in Europe and America, warrants the assertion that for workmanship, richness of tone, &c., his organs cannot be surpassed—they will be delivered in New-York free of charge, and carefully packed for transportation. Orders addressed as above will meet with prompt attention.
May 20—6 m HENRY PILCHER

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The Fall Term of this Institution will commence on the 15th of September. A Prospectus of the School may be obtained of the Rev. W. A. Muhlenberg, D. D., No. 110 Twentieth Street; of Messrs. Stanford & Swords, No. 139 Broadway; and at the Depository of the Sunday School Union, No. 20 John Street.

REFERENCES:
L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq., Hamilton Wilkes, Esq. March 25—tf

CHURCH TRIMMINGS.—The subscribers keep constantly on hand an assortment of Pulpit Trimmings consisting of Satin and Worsted Damasks, Silk Velvets, and Plusors, with an assortment of Silk Tassels, Fringes, Gimps, and every other article required for Pulpit Trimmings.

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May 22—tf

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November 3—yly

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